

92/702

c

92/702
C

The Bancroft Library

University of California • Berkeley

Regional Oral History Office
The Bancroft Library

University of California
Berkeley, California

University of California
Source of Community Leaders Series

Fred Sheridan Stripp, Jr.

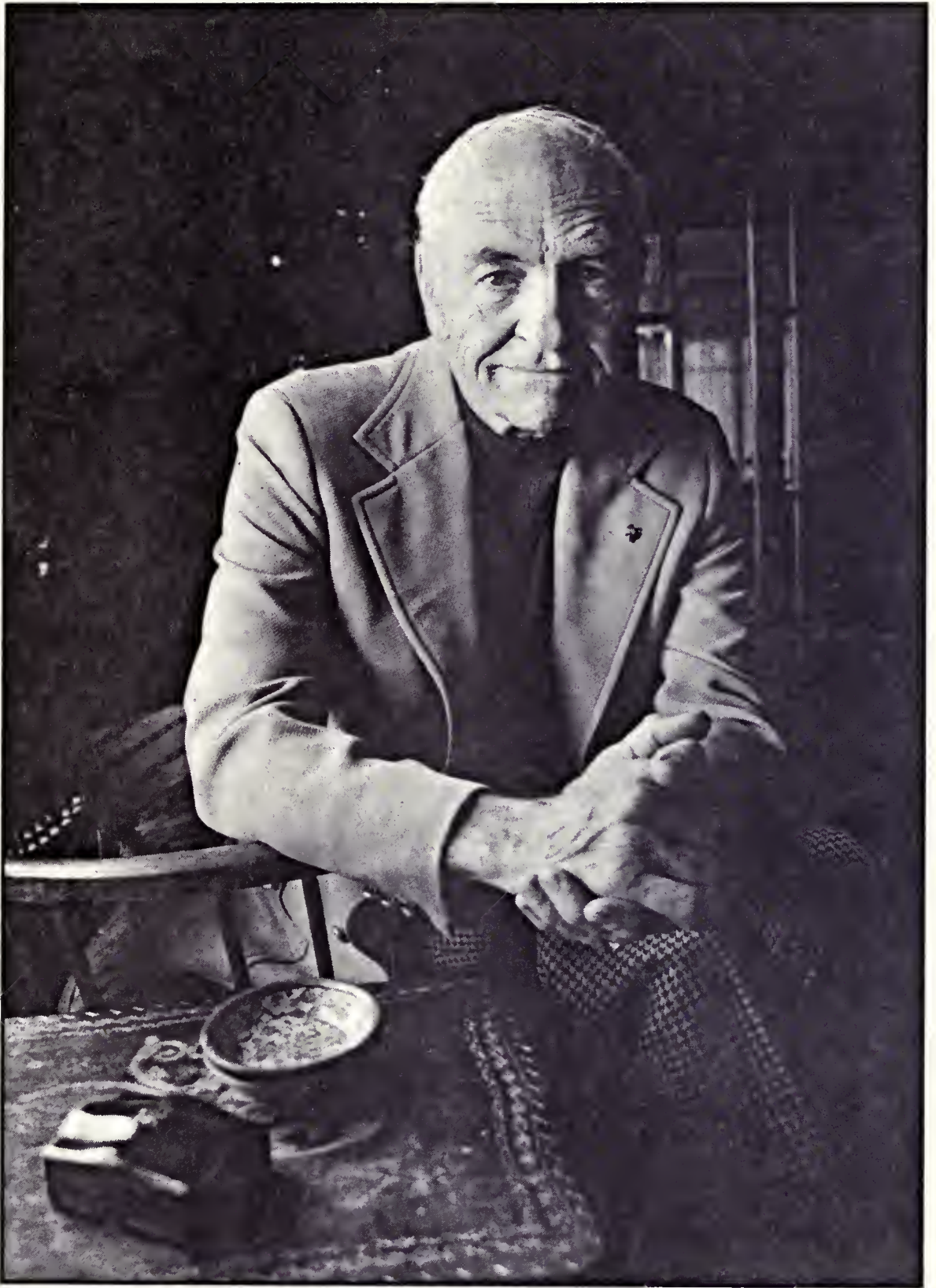
UNIVERSITY DEBATE COACH,
BERKELEY CIVIC LEADER, AND PASTOR

With an Introduction by
Hon. Jeffrey W. Horner

An Interview Conducted by
Germaine LaBerge
1990

Underwritten by the Endowment of the Class of '31
University of California at Berkeley

Copyright © 1990 by The Regents of the University of California



FRED STRIPP
1976

Since 1954 the Regional Oral History Office has been interviewing leading participants in or well-placed witnesses to major events in the development of Northern California, the West, and the Nation. Oral history is a modern research technique involving an interviewee and an informed interviewer in spontaneous conversation. The taped record is transcribed, lightly edited for continuity and clarity, and reviewed by the interviewee. The resulting manuscript is typed in final form, indexed, bound with photographs and illustrative materials, and placed in The Bancroft Library at the University of California, Berkeley, and other research collections for scholarly use. Because it is primary material, oral history is not intended to present the final, verified, or complete narrative of events. It is a spoken account, offered by the interviewee in response to questioning, and as such it is reflective, partisan, deeply involved, and irreplaceable.

All uses of this manuscript are covered by a legal agreement between the University of California and Fred Sheridan Stripp, Jr. dated January 9, 1990. The manuscript is thereby made available for research purposes. All literary rights in the manuscript, including the right to publish, are reserved to The Bancroft Library of the University of California, Berkeley. No part of the manuscript may be quoted for publication without the written permission of the Director of The Bancroft Library of the University of California, Berkeley.

Request for permission to quote for publication should be addressed to the Regional Oral History Office, 486 Library, University of California, Berkeley 94720, and should include identification of the specific passages to be quoted, anticipated use of the passages, and identification of the user.

It is recommended that this oral history be cited as follows:

Fred Sheridan Stripp, Jr., "Fred Stripp: University Debate Coach, Berkeley Civic Leader, and Pastor," an oral history conducted in 1990 by Germaine LaBerge, Regional Oral History Office, The Bancroft Library, University of California, Berkeley, CA 94720.

Copy no. _____

Cataloging Information

STRIPP, Fred Sheridan, Jr. (1910-1990)

Rhetorician

Fred Stripp: University Debate Coach, Berkeley Civic Leader and Pastor, 1990, xviii, 67 pp.

Growing up in Washington state and Berkeley; UC Berkeley, 1928-1932; early focus on ministry and Pacific School of Religion, 1932-1936; Berkeley community affairs: NAACP, Kiwanis Club, YMCA, Berkeley Breakfast Club, 1964 mayoral election and fair housing; teaching rhetoric and coaching debate at Cal, 1939-1978; the Loyalty Oath and the Free Speech Movement; weddings and other pastoral duties; family life; orations on Lincoln, the Civil War, the First Ladies.

Introduction by Judge Jeffrey W. Horner, Oakland-Piedmont-Emeryville Judicial District.

Interviewed 1990 by Germaine LaBerge for the University of California, Source of Community Leaders Oral History Series. The Regional Oral History Office, The Bancroft Library, University of California, Berkeley.

TABLE OF CONTENTS--Fred Stripp

PREFACE	i
INTRODUCTION by Jeffrey W. Horner	x
INTERVIEW HISTORY	xii
BRIEF BIOGRAPHY	xv
I FAMILY BACKGROUND AND YOUTH	1
Childhood in Montana and Utah, 1910-1916	1
Arlington, Washington and Grandfather Tom Moran	2
Schooling in Oregon and Washington	5
Move to Berkeley, 1921	7
Berkeley High and the Debate Team	7
Focus on the Ministry at an Early Age	9
Student Body President at Cal, 1931-1932	10
II EARLY PROFESSIONAL LIFE	12
Meeting Dorrie, and Marriage in 1937	12
Pastor at Thousand Oaks Baptist Church	14
Teaching in the Department of Speech, UC Berkeley, 1939-1979	16
Retirement: More Ministry and Orations	16
III EARLY INFLUENCES	18
Student Days at Cal, 1928-1932	18
Pacific School of Religion, 1932-1936	19
From Conservative Republican to Liberal Democrat	20
Coaching Debate and Teaching at Cal	21
IV SOCIAL ACTIVISM	24
NAACP: Berkeley's First President, 1954	24
Fair Housing and Running for Mayor of Berkeley, 1963	26
Working for Integration	27
Husband of Mother of the Year	29
V MINISTRY	31
The Beginnings, 1929-1937	31
Highlights: Weddings	33
The Wounded Peace Officer	34
Marriage of the Sun Worshipers	36
Clergyman of the Year Award	37
Fellowship of All Peoples, San Francisco	38

VI	THE LOYALTY OATH AND THE FREE SPEECH MOVEMENT	39
	The Bancroft Strip, 1964	39
	The Loyalty Oath, 1949-1950	41
	Clark Kerr and Lessons of the Free Speech Movement	43
	Clubs and Awards	46
VII	ORATIONS	50
	Abraham Lincoln and Edward Everett at Gettysburg	50
	General Bill Dean	52
	The Berkeley Breakfast Club	53
	Civil War Stories	54
	The Jefferson Oration	54
	First Ladies of America	55
	Why Abraham Lincoln?	56
	Other Speeches: Baccalaureates, Temple Beth-El, and Job Corps Training	56
	Parliamentary Law	58
	Helping Students Overcome Fear of Speaking	60
	Family Life	61
	TAPE GUIDE	72
	INDEX	73

PREFACE

On the occasion of the 50th anniversary of our graduation from the University of California, the Class of 1931 elected to present to the University an endowment for an oral history series. Titled "The University of California, Source of Community Leaders," the Class of 1931 Oral History Endowment provides an ongoing source of funding for oral histories by the Regional Oral History Office of The Bancroft Library. The commitment is to carry out interviews with persons related to the University who have made outstanding contributions to the community, by which is meant the state, the nation, or to a particular field of endeavor. The memoirists, selected by a committee set up by the class, will come from Cal alumni, faculty, and administrators. Those men and women will comprise an historic honor list in the rolls of the University.

To have the ability to make a major educational endowment is a privilege enjoyed by only a few individuals. Where a group joins together in a spirit of gratitude and admiration for their alma mater, dedicating their gift to one cause, they can affect the history of that institution greatly.

The first fruit of the Class of 1931 Endowment was the history of our beloved president, Robert Gordon Sproul, told by thirty-four persons who knew him well, which we presented in November, 1986 to the University of California in memory of that man and of our class.

The second selection was Mary Woods Bennett. A life-long resident of Berkeley, our Class Speaker, a Phi Beta Kappa, who earned both her B.A. and Ph.D. degrees at Berkeley in psychology, she went on to a distinguished thirty-nine year career at Mills College, first as a professor, later as Dean of the faculty.

The third selection was Alan K. Browne. Alan Browne was an active San Francisco community leader, and a major figure in the local and national banking community, having moved up the Bank of America's corporate ladder from messenger in 1929 to senior vice president, Head of the Bank Investment Securities Division, which post he held at the time he retired in 1971. He also served as president of the Class of 1931 from 1985 until his death in 1988.

The fourth selection was Fred Sheridan Stripp, Jr., permanent president of the class of 1932 and ASUC president in his senior year. He went on to the Pacific School of Religion where he earned his Bachelor of Divinity, Master of Divinity and Doctor of Theology degrees -- all a preparation for his ministry in several Bay Area churches. Fred Stripp

returned to his beloved Cal campus as a lecturer in the Speech Department where he remained until his retirement in 1978. During his teaching career, he found time to devote energy also to the larger Berkeley community through the Kiwanis Club, the NAACP, the YMCA, and even candidacy in the 1964 mayoral election. He was known for his orations on Lincoln, Jefferson, Washington and the First Ladies, delivered both locally and on tour with the Cal alumni. His indomitable spirit and words inspired countless students and Berkeley citizens every day of his life. He died in January, 1990, a few days after he completed his oral history.

These four oral histories, and those new ones now in the beginning stages, illustrate the strength and skills the University of California has given to its sons and daughters and the diversity of ways that they have passed those gifts on to the wider community. We envision a lengthening list of University-inspired community leaders whose accounts, preserved in this University of California, Source of Community Leaders Series, will serve to guide future students in the decades to come.

William H. Holabird
President, Class of 1931

Harold Kay, M.D.,
Chairman, Class of 1931 Gift Committee

May 1990
Walnut Creek, California

DONORS TO THE CLASS OF 1931 ANNIVERSARY FUND

Jane Bolton Adams	Irene Fisk Blowers
Robert E. Agnew	Max Bogner
Harry Albert	George D. Bogert
Margaret F. Allen	Katherine Smith Bolt
Dr. Wallace E. Allen	Helen H. Bondshu
Zal Alter	Aileen E. Boogaert
L. Stern Altshuler	Helen R. Bottimore
Margaret B. Ancker	Dr. and Mrs. James J. Brady
Janet Mills Anderson	Clark L. Bradley
Dr. Miles H. Anderson	F. Glenn Bramble
Marie F. Anderson	Yaye Togasaki Breitenbach
Harry C. Andrews	A. R. Brooding
Anonymous	Dorothy W. Brown
Beatrice Armstrong	Alan K. Browne
Jean Cope Armstrong	J. F. Brust
Florence Hahn Ashley	Ada Buckingham
Hope G. Athearn	Philip Buckingham
Tadini Bacigalupi, Jr.	Jean C. Burtchaell
Charles L. Badley	Mr. and Mrs. William T. Butner
Mary H. Baker	California Alumni Club of Rossmoor
Mr. and Mrs. Robert E. Baker	in memory of Alan K. Browne
Mr. and Mrs. Howard F. Ballinger	Fred A. Camp
Ralph C. Bangsberg	Mary E. Campioni
Pina J. Barbieri	Judge Walter Carpenati
Ellen Silver Barnett	Walter W. Carter
Harold E. Barhart	Adeline Cassettari
Thomas F. Barrett	Elena Bianchini Catelli
Beryl Evelyn Flick Bates	Gladys N. Ceccotti
John D. Bauer	Daisy Wong Chinn
Grace Wallace Beckett	Francis Lai Chinn
Charles F. Bedford	Katherine I. Clark
George R. Bell	E. F. Chase
Barbara Dunton Benedict	Julia A. Cline
Hertha P. Bengston	Betsy Kinkel Clopton
Mary Woods Bennett	Ione Cockrell
Virginia Smith Bennett	Joel Coffield
Anna O. Bentzen	Waldo E. Cohn
Betty Bergemann	Hilma Colton
Lester J. Berry	Marie F. Colwell
Brigadier General Paul Berrigan	James F. Conley
Jerome W. Bettman, M.D.	Maylou B. Conroy
Lucille K. Bewley	Robert E. Cooper, Jr.
Raymond Biagi	Margaret Coope
Wendell Birdwell	Dr. James Hallam Cope
Vivian Y. Blevins	Raymond Cope
A. Harry Bliss	George L. Cory

Lemuel C. Cragholm
 Harlene Eachus Cripe
 Arthur P. Crist, Jr.
 Cecil Cross
 Ralph Cross
 Sam Cross
 Wilhelmina Cumming
 Professor Charles C. Cushing
 Charlotte Cerf Cushing
 Theodore D. Dabagh
 Dorothy E. Dady
 George H. Danis
 John O. Davis, Jr.
 Vernon DeMars
 Sidney V. Dennison
 Marie Fitzgerald Devin
 Marion Devlin
 Mr. and Mrs. Leland Dibble
 Frances C. Dieterich
 Elizabeth Dittman
 Mr. and Mrs. Fred A. Divita
 Alice K. Dolan
 Ted A. Dungan
 Cordell Durrell
 Mildred Squier Earl
 Charles K. Ebert
 Helen G. Ebert
 Mildred Long Ehrhardt
 Adele C. Eisman
 Dr. Maurice Eliaser, Jr.
 C. A. Emery
 Eleanor Engstrand
 J. Gordon Epperson, M.D.
 Dr. Ervin Epstein
 Helen E. Estep
 B. D. Evers
 Doris F. Falk
 J. Clarence Felcino
 Dr. John M. Fernald
 Mildred Field
 Clair N. Fishell
 Margaret O'Brien Fisher
 Dr. Howard B. Flanders
 Katherine A. Fleager
 Julia A. Foote
 Dr. John Douglas Forbes
 Elvin L. Fowler
 Robert H. Frank
 Julius H. Freitag

Mary C. Freitas
 Arthur Frick
 Edward Frick
 Evelyn L. Friedenthal
 Gail Merwin Fritz
 Arthur A. Frost
 Elizabeth L. Fuller (Gladys Lund)
 Y. Fred Fujikawa
 Mary Gamburg
 Adelia S. Garard
 Dr. and Mrs. Levon K. Garron
 Edwin C. Garwood
 William S. Gavin
 Charlotte Ham Gerdes
 Helen C. Gibson
 Winifred S. Gibson
 Ivy Winn Gill
 Virginia Gilloon
 Steven M. Goldblatt
 Grace Goodfriend
 Ruth H. Goodrich
 Marion Gorrill
 Virginia W. Grace
 Evelyn Graham
 Harvey T. Granger
 Florence Gray
 Sterling Steffen Green
 Edward Gustafson
 Mary Catherine Gustavson
 K. Verner Haapala
 Robert S. Hager
 Elizabeth G. Hahn
 Theodore E. Haig
 Marlin W. Haley
 Wilbur H. Halsey
 Carl W. Handy
 Mary Beth Hansen
 Maurice A. Harband
 Maurine S. Hardin
 Harrison Harkins
 William L. Harr
 Katharin F. Harrell
 Mr. and Mrs. Robert Harris
 Vivian C. Harrison
 Robert M. Hartwell
 Edith C. Hassan
 Howard Hassard
 Lois H. Hastie
 Helena A. Quail Hawkins

Hazel J. Hawkinson	Etta Jean Kotcher
Margaret I. Hayden	Adrian A. Kragen
Juan C. Hayes	Arleen A. Krentz
Marjory Hayes	Charlotte Kruger
Edna Heatherly	Fred N. Kruse
Glan T. Heisch	Ruth Ann Lage
J. Henry Heide	Anne Gibson Lanpher
John J. Helm	Scott H. Lathrop
Annie Henry	Lowell A. Ledgett
Emily C. Herndon	Dr. Sanford E. Leeds
Edith Meyer Herreshoff	Jack R. Lehmkuhl
Stephen G. Herrick	Edwin T. Lindley, Jr.
Nathan R. Hertzberg	Mary Ann Linsdale
Walter S. Hertzmann	Mr. and Mrs. Edwin Lisherness
Max L. Herzog	Flora Mattoon Locke
Dr. Allen T. Hinman	Dorothy Ford LoForte
Mabel Hirschman	Wilmer Grace Logan
Elsie D. Hoeck	Atha Darby Loggins
Mr. and Mrs. William H. Holabird	Fred W. Lorenz
Vera Holleuffer	Katherine S. Lorenzen
Robert W. Hollis	Marguerite A. Lorton
Wilfred Elliott Horn	Dorothy R. Lowe
Marjorie A. Howard	Bernice E. Lowenstein
W. George L. Hughes	Juliet Lowenthal
Donald E. Hunter	Morris Lowenthal
Jean Hurlbert	Victor F. Ludewig
Dorothy Hynding	George J. Lyons
Ward D. Ingram	Mildred Wall MacLean
Erma M. Jacobsen	Kathryn Prost MacLeod
Leonore A. Jacques	Baxter C. Madden, Jr.
Raymond W. Jewell	Elizabeth F. Mahon
A. H. Johnson	Genevieve T. Malstrom
Mrs. Donald Johnson	Plato Malozemoff
J. W. Johnson	Edward W. Martin
George H. Johnston	George W. Martin
Ilene F. Joyce	H. E. Mathis
Lillian M. Kavanagh	Benjamin S. Matsuda
Dr. and Mrs. Harold Kay	C. Geneva McCann
Irma Meyers Kennedy	Harold McCann
Mary M. Kennedy	Sue McCarthy
Evelyn Kerkof	Tom McCarthy
Albert H. Kessler	Horace R. McCombie
Dorothy M. Kesseli	Thomas B. McCord
Kenneth A. Keyes	Blanche E. McCormick
Frank M. King	George H. McElroy
Katherine E. King	Sister Mary A. McFeeley
John Knight	Helene Bing McGalliard
Margaret Farley Koehler	Imogene W. McIndoe
Howard A. Koster	Jewel Smith McKenna

Ruth E. McNulty
 Frank W. McQuiston, Jr.
 Clifford L. Merkel
 Arthur H. Middleton
 Roger F. Miller
 Hazel Emery Mills
 Florence Mintz
 Henry G. Mishkin
 Tulie Toru Miura
 Jane Moore Mock
 Margaret G. Molarsky
 Alice Mollison
 John F. Molony
 Betty W. Moore
 Alice K. Montin
 Edwin Morby
 Iwao M. Moriyama
 Kenneth L. Morris
 Anna C. Morrison
 Jean Mosheim
 Rush S. Mossman
 Ruth S. Mossman
 Robert S. Mott
 R. P. Murphy
 Margaret D. Myers
 Hudson F. Nagle
 Genshiro Nakamura
 Natalie Neher
 Alma Goyun Neubarth
 Clem J. Nevitt
 Scott and Ruth Waldo Newhall
 Arthur W. Newman
 Ferril R. Nickle
 Meredith H. Nicoles
 Mr. and Mrs. Richard H. Nida
 Neal J. Nomura
 Florence M. Odemar
 Edith C. Oldendorf
 Nichi Oka Onuma
 Esther Carlson Osnas
 Charles P. Paccagnella
 Marion D. Pack
 C. J. Paderewski
 Edwin W. Palmrose
 Mabel E. Parker
 Catherine Chapin Parsons
 Elsie Jeanette Plath
 Jeryme C. Potter
 Harold Trent Power

Milton H. Price
 Margaret Sellors Priest
 Bea Edwards Pruiett
 Randall Ramey
 Charles Randolph
 Claire Hagerty Ranken
 Walter H. Redit
 William D. Reidt
 Marie C. Reinhart
 Frederick W. Reyland, Jr.
 Embree E. Reynolds
 Larry Rhine
 Nancy Surr Richardson
 Mr. and Mrs. John D. Riner
 John Rinne
 James H. Ripley
 Mary E. Ritchie
 Agnes R. Robb
 Lawrence M. Roberts
 Elsie Merrill Robinson
 Elsie B. Roemer
 Edgar O. Rogers
 Elizabeth D. Rollins
 Matilde Ronne
 Alice Frances Rooney
 Barbara D. Ross
 Elaine Routbort
 W. Byron Rumford, Sr.
 Elizabeth Y. Rusk
 Margaret Scherer Sabine
 William L. Sanoorn
 Kermit Sather
 Marietta Schlaman
 Walter C. Schmidt
 Victor Schoch
 Dorothy Sciutto
 Griffith W. Sherrill
 Helen C. Shirley
 Ross T. Shoaf
 Lois M. Shupe
 Edna Stanbridge Sibole
 Anne Meux Siegfried
 Johanna Sigelkoff
 Dr. A. E. Simmons
 Helen C. Skidmore
 Mansuetta Slater
 Dr. C. C. Smith
 Valerie W. Smith
 John C. Snidecor

J. Robert Snyder
Frank Solinsky III
Halcyon B. Spencer
Evelyn Spiegelman
Harry C. Stanley
Lois I. Startt
Marie Stayton
Alta V. Steengrafe
Charles Stefanetti
H. G. Stevens
Elizabeth M. Stevick
Lucien B. St. John
Fred Stripp
J. Ralph Stone
Leonora Hohl Strohmaier
G. Douglas Sturges
Robert Sutro
Lois L. Swabel
George E. Sweeney
Irene Tamony
Anna Rose Taylor
Kathleen Lapham Taylor
Elise Heyman Terrill
Dr. Mary F. Thelen
Bernhard Tieslau
Eleanor Todd
Sanford M. Treguboff
Charlotte Treuwein
Helen Kathryn Trevey
Irma B. Uren
Arthur W. Van de Mark
Elvin Van Ness
Robert N. Varney
Lawrence O. Vireno
Ruth R. von Uhlit
Clifford Wayne Vredenburgh
Katherine A. Walsh
Margaret A. Ward
Mae Heisler Watkins
Margaret H. Watzek
Priscilla S. Wegars
Ralph W. Weilerstein
Robert A. Weimer
Dorothy Weis
Kenneth and Elsie Wells
Margaret C. Weymouth
Phyllis B. White
W. A. Wilkinson
Ralph E. Williams

Jean Williamson
Garff B. Wilson
Honora K. Wilson
Paul S. Windrem
Helen J. Winkhofer
Elmer C. Winkler
Frederick De Boom Witzel
Mr. and Mrs. Leonard R. Wohletz
Russell Wolfe
Marion G. Wolford
Harold A. Wood
Jane A. Woods
James S. Wyatt, Jr.
Mrs. Robert W. Yates
Verna F. Zander
Margaret Zealear
Edward M. Zeller
Claude E. Zobell

Donors 1986 to present

Valentin O. Arellano
Jean C. Armstrong
Mary C. Baker
BankAmerica Foundation (matching)
Mary Woods Bennett
Alan K. Browne
Raymond W. Cope
Fitzgerald Abbott & Beardsley
Elinor B. Freitag in memory of
 Professor Julius H. Freitag
Mrs. Levon K. Garron
Charlotte H. Gerdes
Marlin W. Haley
Robert M. Hartwell
Juan C. Hayes
Edna Heatherly
J. Henry Heide
William H. Holabird
William H. Holabird in memory of
 John J. Helm
Aubrey H. Johnson
Adrian A. Kragen in memory of
 Alan K. Browne
Flora M. Locke
Mrs. Wilmer G. Logan
Victor F. Ludewig
Kathryn Post MacLeod in memory of
 Alan K. Browne
Plato Malozemoff
Margaret G. Molarsky
Anna C. Morrison
Mabel E. Parker
Jason Plowe
Jeryme C. Potter
Helen Redfield
Mrs. R. Q. Roemer
Edgar O. Rogers
Elaine L. Routbort
UCB Alumni Club of Rossmoor in
 memory of Alan K. Browne
Arthur W. van de Mark
Katharine A. Walsh

The Regional Oral History Office would like to thank the following individuals for helping to make possible this oral history of Fred S. Stripp, Jr.

Mac and Norma T. Cantin

Jean Gerlinger Doyle, '32

UNIVERSITY OF CALIFORNIA
SOURCE OF COMMUNITY LEADERS SERIES

Robert Gordon Sproul Oral History Project. Two volumes, 1986.

Includes interviews with thirty-four persons who knew him well.

Bennett, Mary Woods, A Career in Higher Education: Mills College 1935-1974, 1987.

Browne, Alan K., "Mr. Municipal Bond": Bond Investment Management, Bank of America, 1929-1971, 1990.

Devlin, Marion, Women's News Editor: Vallejo Times-Herald, 1931-1978, 1991.

Kragen, Adrian A., A Law Professor's Career: Teaching, Private Practice, and Legislative Representative, 1934 to 1989, 1991.

Stripp, Fred S., Jr., University Debate Coach, Berkeley Civic Leader, and Pastor, 1990.

Heilbron, Louis, Attorney, in process.

INTRODUCTION by Jeffrey W. Horner

I first met Fred Stripp in 1956 when I was a freshman student at the University of California, Berkeley. As is often the case for freshman, I was confused and uncertain about who I was and what I wanted to be. I was clearly unsuited for the major in which I had enrolled (science and mathematics), but I was not at all clear what I could or should do about it. I decided to try out for the Varsity Debate Team, and thus I met Fred Stripp. Over the next several years, with his advice, guidance, counsel and encouragement, I changed my directions and goals and embarked on a course which led to a career in the law. I have never for a moment regretted this choice, and I know with absolute certainty that it would never have been made without Fred Stripp's help.

In the years which followed, I was to learn that Fred Stripp had exactly this kind of impact on the lives of hundreds of students in the six decades he was involved with the University of California and the community of Berkeley.

Fred Stripp began his career of public service as the student body president at U.C. Berkeley in 1932. He joined the faculty in 1939; from that time on, although he had studied for the ministry, he was to devote the main part of his energies to teaching. He was part of the Department of Rhetoric (then the Department of Speech) for 37 years, until his retirement in 1978. For more than two decades, he was the heart and soul of the Berkeley campus's debate team -- and single-handedly changed it from an intra-campus 'club' to an award-winning program which received, and deserved, national and international recognition and respect.

Fred Stripp's devotion to the University of California was matched by his devotion to and involvement in the Berkeley community. In the 1950s he served as the first president of the Berkeley branch of the NAACP and was an early and consistent champion of equal housing opportunities. He was actively involved in the local schools, in the Scouting program, and in the YMCA. He took a leading role in the activities of a number of civic and service organizations, including the Berkeley Kiwanis Club and the Berkeley Breakfast Club.

Fred Stripp received a doctorate in theology from the Pacific School of Religion in 1948. From that time forward, he was a leader in Berkeley's religious community, including serving as minister in five different churches.

Widely recognized as a powerful, spellbinding orator, Fred Stripp made over 50 major public addresses, including the Kennedy Memorial address at the University of California, Berkeley in 1963, and the centennial speech for the American Red Cross in 1980. On several

occasions, he toured the country with orations on presidents Washington, Jefferson and Lincoln.

Late in life, Fred Stripp was to receive two singularly important awards from the University and the community to which he contributed so much. At the commencement ceremonies of the Department of Rhetoric in May, 1989, Fred Stripp was awarded the Berkeley Citation, one of the highest honors which can be bestowed by the University of California. Five months later, he received the City of Berkeley's most prestigious civic award, the Benjamin Ide Wheeler Service Medal.

This partial (and incomplete) list of endeavors and accomplishments is impressive, but Fred Stripp's impact and effect on this community is more than simply a sum of these parts. To appreciate that, one must know the incredible extent of his moral influence and persuasion. Over all the years, he tirelessly gave of himself as a distinguished and highly respected community leader. He never failed to speak out for what he knew to be right, and to speak against what he knew to be wrong. In this respect, he always was, in a very real and immensely significant way, the conscience of this community. And yet, despite his very strong and deeply rooted feelings in matters involving human dignity, basic fairness and justice, his style was never one of conflict or confrontation, but rather one of reason, conciliation, and rational discourse. This community has known a great many men and women whose skills are those of anger, confrontation, and combat. Yet, when the rhetoric is stilled and the passion of the moment cools, their impact and their effect on others will be relatively slight. By contrast, there have been so very few in this community, or anywhere, whose skills are those of reason and conciliation and discourse -- yet these are the people who will change our lives and make a truly lasting contribution towards a better community and a better world. Fred Stripp was one of the very best of these. He changed us all, and all for the better; he molded and shaped the institution to which he devoted his life; he left an indelible mark upon the community in which he lived.

Sadly, Fred Stripp is gone. To the thousands who knew and loved him, he was our teacher, advisor, conscience, counselor and friend. We will all miss him terribly. But we know this: his lifetime of selfless devotion to the betterment of this community, and of mankind, provided us all with a lamp to light our way. While he is gone, the lamp, and the light, remains -- and it will continue to aid our passage, and the passage of those who come after us for years and years to come.

Judge Jeffrey W. Horner
Oakland-Piedmont-Emeryville Municipal

Court

March 1990
Oakland, California

INTERVIEW HISTORY--Fred Stripp

The Class of 1931 selected as the fourth oral history in their class-endowed series, [University of California, Source of Community Leaders] Fred Stripp, a member of the Class of 1932. They knew him well from his student days when he was student body president, and in his loyal alumnus days as permanent president of the Class of 1932. They knew of him as a continuing and beloved teacher of rhetoric on campus, and as an active Berkeley civic leader. And they asked that the oral history be recorded immediately, for the word was out that Fred Stripp was fatally ill. It was my good fortune to be assigned the project.

In preparing to meet and interview Dr. Fred Stripp, I obtained a short biography from the Department of Rhetoric, listing his various duties and positions from thirty-nine years on the Berkeley campus. In addition, there was a hint of some of his extracurricular activities, so to speak: ministry in Bay Area churches, membership and presidency of the Berkeley branch of the NAACP, membership in the Berkeley Breakfast Club and Kiwanis Club, candidacy for mayor of Berkeley in 1963. None of the research, however, prepared me for my first visit to the large green home at 3202 Claremont on January 5, 1990.

Any timidity on my part quickly vanished when Mrs. Stripp, better know as "Dorrie," greeted me in her gracious manner. Past her wonderful collection of teddy bears (over one hundred) she led me upstairs to Dr. Stripp's bedside.

Dr. Stripp knew these were his final days, and he spoke freely of his battle with pancreatic cancer. After our first session, which lasted nearly an hour, he asked me to "come back quickly." Mrs. Stripp entrusted to me a very complete and well-organized scrapbook, documenting the life of Fred Stripp from his early high school days to 1989. This scrapbook and his resume from the Department of Rhetoric were the basis for the interview outline.

There were six recorded sessions at his bedside, each one lasting from a half to a full hour, the twelfth of January being the final interview. Dr. Stripp died less than three weeks later on January 29, 1990.

Orator that he was, Dr. Stripp spoke articulately and clearly. His voice was weak, as was his physical strength. Dorrie remained at his bedside to give him sips of water; her silent presence is very much a part of the interview. "...my darling Dorrie. She's one of the reasons I'm alive. The main reason, I would say."

The oral history covers the childhood of young Fred Stripp in Montana, Utah and Washington; his high school days at Berkeley High; his education at Cal and the Pacific School of Religion; his ministry and community activities; his orations and family life. His optimistic approach to life and to his fellow human beings was evident every step of the way. "I had to keep this positive attitude, and have just tried to consistently be positive....I honestly, honest to God, even with cancer, believe myself to be the luckiest guy in the world."

Fred Stripp helped to mold the lives of many Cal students through his contact with them in rhetoric classes, the debate team, community peace work. He performed many of their weddings, including ceremonies other ministers were reluctant to perform - on top of Mt. Tamalpais, Mt. Diablo, and Sentinel Dome in Yosemite. He speaks fondly of these weddings, and with a great sense of humor about a particular couple who were "sun worshipers" - not in the Aztec sense.

In fact, there is quite a bit of laughter sprinkled throughout the interview - typical for his upbeat personality. There is sadness in the description of the 1963 mayorial election, when his family and neighbors were subjected to a cross-burning on the front lawn; yet, he found a positive side to this experience, too. "So we lost 22,000 to 20,000, but the effect of fair housing spread across the land because of the burning of the cross. Huntley-Brinkley [NBC's national nightly news reporters] sent Tom Petit, their ace California reporter" to televize the story.

Dr. Stripp spoke engagingly about his series of orations, the most famous being "Lincoln at Gettysburg." These and others he delivered to the Berkeley Breakfast Club, the Kiwanis Club, the Cal Alumni and many graduating students. Luckily some are preserved on videotape and deposited in The Bancroft Library along with his interviews. He researched extensively for these speeches; at one point, he asked Dorrie to show me his Lincoln Library, an enormous collection of books and articles on the Civil War and the Great Emancipator.

When I arrived at 1 P.M. on January 12 to interview Dr. Stripp, he began by stating this would be the final interview. In earlier times he could have spoken at greater length on a variety of topics, but he knew his strength was waning. The interviews were transcribed quickly and he was able to lightly edit them before his death; Dorrie read the transcripts to him and recorded his corrections. Since that time, Dorrie and I chose photographs and other documentation to include in the volume and we trust he would have been pleased.

Of his thirty-nine years as teacher in the Department of Speech, he says enthusiastically: "Thirty-nine years in the most perfect job I could imagine. I looked forward to every single day, and I was never, ever, disappointed. It was a thrill to teach in that department."

One of Dr. Stripp's former students, Judge Jeffrey Horner of the Oakland Municipal Court introduces this volume with his reflections on the man who made a difference in his life and the lives of many other students. Special thanks to him and to the Class of 1931 for their sponsorship of this project.

It was my privilege to interview Dr. Stripp in his final days, to catch a glimpse of the man whose vitality graced the city of Berkeley and the University of California for more than fifty years. An added honor was and remains the opportunity to know Dorrie Stripp. She is an integral part of this interview as she was in her husband's life. Thanks to Dorrie for sharing her "Freddie" with generations to come.

Germaine LaBerge
Interviewer/Editor

May 7, 1990
Regional Oral History Office
University of California, Berkeley

BIOGRAPHICAL INFORMATION

(Please write clearly. Use black ink.)

Your full name Kred Sheridan Stripp Jr.

Date of birth 10-07-10 Birthplace Laurel Montana

Father's full name Kred Sheridan Stripp Sr.

Occupation Insurance Executive Birthplace Toronto, Canada

Mother's full name Lorena Marie Moran

Occupation Housewife Birthplace Woodinville, Washington

Your spouse Doris Virginia Griffiths

Your children Steven Paul, Virginia, Daniel Alan,
Jonathan David -

Where did you grow up? Montana, Utah, Vancouver, B.C., Arlington Washington - Oregon

Present community Berkeley

Education Berkeley High - U.C. Berkeley, Pacific School of Religion

Occupation(s) Ministry and U.C. Faculty

Areas of expertise Oratory, Parliamentary Law,
Teaching, Platform Speech, Forensics

Other interests or activities Philately, Lincoln History

Civil War History, History of First Ladies, Sports: U.C.

Crew, Championship Team Church League - 1934, Champion Softball
Pitcher Church League 1936, '37, '38.

Organizations in which you are active

Kivans, Berkeley Breakfast Club,

Outlook Club (Discussion Group), President Class of '28 B.H.S.

President Class of '32 U.C.B.

Fred S. Stripp

1910–1989
 SENIOR LECTURER IN RHETORIC

BERKELEY

Activist, orator, minister, debate coach, honored Berkeley civic leader, and senior lecturer in Rhetoric, Fred Stripp began his association with the University of California, Berkeley, over 60 years ago. A native of Laurel, Montana, and graduate of Berkeley High School in 1928, Stripp received his A.B. at Berkeley in 1932, serving as the President of the ASUC that year. His classmates further recognized his standing among his peers by electing him Permanent President of the Class of 1932. He went on to further studies at the Pacific School of Religion, where he received the M.A., B.D., and Th.D. His professional association with the University began in 1941, in the Department of Speech, and culminated in his retirement as Senior Lecturer in the Department of Rhetoric some 37 years later.

Apart from his long and distinguished service in the Department of Rhetoric he consistently contributed in many ways to the University community. He organized class reunions every five years, the last being the 55th reunion in 1987. He received the Trustees Citation Award from the Alumni Association for his leadership in raising funds for an endowed chair. He was the Baccalaureate Speaker for the UC Class of 1950, served as a Faculty Orientations Speaker from 1962–1978, and hosted the annual banquets for the UC Basketball Team from 1946 to 1952. In 1948, he chaired the committee which produced the book "Students at Berkeley," a report on student needs that was instrumental in providing support for erecting the student dorms. The list of such contributions goes on and on. Their great value was recognized in May, 1989, with the conferring of the Berkeley Citation, one of the highest honors awarded by the Berkeley campus.

His contributions were not confined to the University. In the community he served as Berkeley Recreation Commissioner from 1943–49 (President in 1947), Director of Community Counseling from 1944–46, President and Chaplain of the Berkeley Kiwanis Club, President of the

Corinthian Awards promoting scholarship in Northern California High Schools, 1970–72, President of the American Federation of Teachers, Member of the Board of Directors of the Berkeley YMCA, 1949–50, a founder and President of the Berkeley Breakfast Club, and member of the Board of Directors of the Berkeley High Alumni Association, 1982–83. In a different vein of commitment to the community he was the first President of the Berkeley Branch of the NAACP, an NAACP National Convention Delegate (1954), and President of HOME (Housing Opportunities Made Equal), 1955–57. On a platform calling for fair housing, Stripp almost won the Mayoralty of Berkeley in 1963. A former student, now a local attorney, wrote about Fred that “he has always been, in a very real and immensely significant way, the conscience of this community. And yet, despite his very strong and deeply rooted feelings in matters involving human rights, human dignity, basic fairness and justice, his style [was] never . . . one of conflict or confrontation, but rather one of reason, conciliation, and rational discourse.” In October 1989 he was honored with the Benjamin Ide Wheeler Award as Berkeley’s “most useful citizen.”

Two further fields of extramural endeavor benefited from his seemingly boundless energy and commitment to public life. First, from 1934–1963 he served as pastor or minister of various local churches, most recently in the Chinese Community Congregational Church in 1962–63. According to a close friend and colleague, Stripp estimated that in the course of his religious activities he had performed 3,200 marriages and presided at 15,000 funerals. His wife noted that Stripp kept records of the couples he married, and in some instances he officiated at the marriages of their children and even grandchildren years later. Second, he carried on the venerable but increasingly rare activity of public oratory, by some 50 major public addresses from the Kennedy Memorial Address at UCB in 1963 to the Centennial Speech for the Red Cross in 1980. He was particularly famed, both locally and nationally, for his orations on U.S. presidents, especially Lincoln.

Within the academic community he provided vital resources to the Department of Speech, later Department of Rhetoric, from 1941 to 1978. During this period he established himself as an exceptional teacher, the author of nine scholarly articles, and the heart and soul of the Berkeley Debate Team. Indeed, his contributions to Debate have been amply recognized, most recently by the award of the McGuckin-Stripp Plaque in 1986 on the 20th anniversary of the founding by Henry McGuckin and Fred Stripp of the Meiklejohn Debate between Berkeley and San Francisco State. In 1988 the Cal Debate Team honored him by establishing the Dr. Fred Stripp Award, and presented him with a plaque in honor of h

23 years of service as Director of Forensics. In considering Stripp's career as a teacher, a former chair of the Department stated. "In 30 years I've never known a college instructor who inspired more devotion in his students." A former student noted that Fred Stripp never had "ex-students," only "friends who graduated in different years and all of whom owe him a debt of gratitude for not only what he provided in the classroom, but, more important, for the life-time support, guidance and counsel that was never mentioned in the college catalogue but came as an unexpected 'perk from taking the course from Dr. Stripp.'"

His death on Monday, January 29, 1990, ended a life but it could not end either the devotion of his former students, associates, and colleagues or the very deep influence Stripp had on their lives and careers.

Family survivors include his wife Dorrie, sons Jonathan and Steve, two sisters, a brother, and one grandchild.

THOMAS O. SLOANE
WATSON M. LAETSCH
ARTHUR QUINN

23 years of service as Director of Forensics. In considering Stripp's career as a teacher, a former chair of the Department stated. "In 30 years I've never known a college instructor who inspired more devotion in his students." A former student noted that Fred Stripp never had "ex-students," only "friends who graduated in different years and all of whom owe him a debt of gratitude for not only what he provided in the classroom, but, more important, for the life-time support, guidance and counsel that was never mentioned in the college catalogue but came as an unexpected 'perk from taking the course from Dr. Stripp.'"

His death on Monday, January 29, 1990, ended a life but it could not end either the devotion of his former students, associates, and colleagues or the very deep influence Stripp had on their lives and careers.

Family survivors include his wife Dorrie, sons Jonathan and Steve*, two sisters, a brother, and one grandchild.

THOMAS O. SLOANE
WATSON M. LAETSCH
ARTHUR QUINN

* daughter Virginia,...

I FAMILY BACKGROUND AND YOUTH

[Interview 1: January 5, 1990]###¹Childhood in Montana and Utah, 1910-1916

LaBerge: Is it all right if I sit on the bed?

Stripp: Oh, yes.

LaBerge: And you'll let me know when you're tired.

Stripp: Yes, I will.

LaBerge: Good. You met Willa Baum yesterday and she explained most of the process and what we'll be doing?

Stripp: Yes.

LaBerge: Well, we thought if you feel like it today, you could talk about your background: where you were born--I know you were born in Montana, but a little bit about your childhood and your schooling?

Stripp: Sure. Do we start with my ancestors, or--?

LaBerge: Why don't we start with just when you were born, and whatever you feel like talking about. Whatever you remember and whatever you'd like to mention.

Stripp: Start with when I was a boy in Laurel, Montana. I was born on October 7, 1910, in Laurel, Montana.

LaBerge: Did you spend most of your boyhood there?

¹This symbol (###) indicates that a tape or a segment of a tape has begun or ended. For a guide to the tapes see page 205.

Stripp: No. My father played professional baseball for Billings, Montana, and when the season was over he went to Laurel where he had a pharmacy. That's why I happened to be born there.

He got promoted to a higher league, which was Butte, Montana. And I don't remember that, either. And then he got promoted again, on to Ogden, Utah. That I remember vaguely because I was three going on four. I was mascot of the team and I knew all the players. By first names, only.

Then he got promoted to the Coast League, on to Salt Lake. I remember that because it was the first place I ever had a potato chip, and it was the first place, naturally, where I'd ever been in a lake where you can't sink. He would have been--well, he was--sold to the Saint Louis Cardinals in the Big League. But he came down with typhoid fever and had to give up baseball.

Then he went into insurance, and we moved from Salt Lake to Vancouver. Dad had a year travelling on the road selling insurance. My mother Lorena, my sister Betty and myself spent the time in Arlington, Washington, where Mom grew up.

LaBerge: What was your mother's name again?

Stripp: Lorena Marie Moran. Irish.

Arlington, Washington and Grandfather Tom Moran, 1916-1917

LaBerge: So we're down to Arlington, Washington.

Stripp: Yes. That would have been 1916, '17. It was the most wonderful, exciting time as a child that I ever had. It was a twelve-room mansion, the biggest one in Arlington. My grandfather was Irish, and he had a ranch, a hardware store, hotel. He had a blacksmith shop that he turned into a garage. He was--to be honest, he was the richest man in town. [laughter] He was a very, very happy, wonderful Irishman. My grandmother was a very quiet, hard-working kind of person--German. So we had Irish and German.

LaBerge: What were their names?

Stripp: My grandfather's name was Thomas Moran, and my grandmother's name, her maiden name, was Sickman.

LaBerge: And her first name?

Stripp: First name was Avelena.

Well, that year, I didn't start to school because, well, I couldn't start there and then keep on going. I had to wait until I got to Medford. So I didn't have to go to school until I was seven years old. I was six going on seven. And a great, big, wide open area to play. Big potato patch out on one side, and in the backyard there were all kinds of things to eat. Vegetables growing, and fruit trees. The big front yard had trees-- beautiful white birches.

My grandfather was a very generous guy, and on July the third he flipped me a five dollar gold piece. (They were common then.) And he said, "Now you can buy all the fireworks you want, Freddy." So I got a barrel, a real, big, tall, regular barrel, chock-full of fireworks. I took them out in the area where the potato patch was; they'd already been harvested. And we shot them off; we were allowed to do it those days. We shot off actual skyrockets, Roman candles, giant firecrackers--everything you can think of; the whole darn barrel was full. The kids in the neighborhood--there were about maybe a half-dozen--they all came over and shared in it and took turns. And nobody was even singed. What a wonderful, fun time I had.

My grandfather had fought for the Grand Army of the Republic in its Civil War. One day he took my little six and a half-year-old hand in his and said, "Now, Freddy, you can say you shook the hand that shook the hand of Abraham Lincoln."

LaBerge: I know that you're an expert on Abraham Lincoln, so now I see where it comes from.

Stripp: That's where I got started. It was just like a religious experience. Here was this grandfather I adored and this president I adored, and they had shaken hands, and then [laughter] I did, too. Shook the hand. Everybody laughs when I do this. He went all over town with that hand. Gave lots of people the treat. [laughter]

At Christmastime, my grandmother and my great-grandmother--

LaBerge: Do you remember her name?

Stripp: Yes. Marie Sickman. We all called her Tiny Grandma. She would sing the melody and my grandmother would sing the alto, and they sang in German, "Stille nacht, heilige nacht." It was a big house; the tree was about twelve feet tall, I think. I had a

marvelous Christmas. We used to go for a ride with my grandfather in his horse and buggy. It was the best horse-and-buggy team we could buy. Dolly was a beautiful horse. We used to drive about a couple miles to his ranch. He took a liking to me, took me everywhere. So I had a great, great, year. In fact, it was kind of a letdown to go to Medford, Oregon, which I liked, but not like Arlington.

LaBerge: And you had to go to school, then, too.

Stripp: Well, my mother was afraid I'd get behind, so she taught me the alphabet, multiplication tables, how to read, and how to write. I don't know about being behind. The teacher moved me from the low [laughing] first [grade] to the low third. She was very conscientious. So that's my story up to the first time in school.

LaBerge: When you were in Arlington, did you live next door to your grandparents, or did you live in the same house?

Stripp: In the same house where I had a room all to myself. It was a twelve-room house, and I had my own bedroom. Up above the door was a purple-and-white pennant. Picture of an elk with the letters BPOE. Well, I was only six and a half and I was curious about it, so the first morning I got up there I said, "Grandpa, what's that BPOE?" He said, "Freddy, that means the Best People on Earth." [laughter] I was pretty well grown when I found out it was the Benevolent Protective Order of Elks.

But he was great. The happiest guy. A generous guy. In fact, the day he died--he was seventy-one or something like that --he had had a drive for the Orphans' Building, and you know how they sell poppies here?

LaBerge: Yes.

Stripp: Well, they sold little white flowers to anybody that would buy one. So Tom Moran bought one, but he didn't wear it. Stuck it in his pocket. So the next little orphan would say, "Gee, Mr. Moran doesn't have a flower." That night after dinner, he was reading his paper and fell to the floor, and died instantly of a heart attack. When they took off his coat, both sides were just bulging with white flowers. [laughter] Just to give you an idea what kind of guy he was. It was a wonderful experience for a little boy. Learned a lot. Never learned in school like that.

LaBerge: Did you go back and visit after you moved to Medford?

Stripp: Oh, yes. We visited Arlington, and they visited us. They came to visit us in Medford and then later in Spokane, Washington. But that year just stood out, boy.

Schooling in Oregon and Washington

LaBerge: Do you feel like talking a little bit about your schooling in Medford?

Stripp: Yes. When I got to Medford and I started school there, right away they found out that I knew more than other students, so they moved me from low first to low third. Some of the things we did in Medford: we little kids would have these little cars that you pedal with your feet to make them go. We enjoyed taking our feet off the pedals and then letting the high school boys race. Each one would take a different little boy, and they had a race to see who won, and I enjoyed that. The first time I ever saw a motion picture was in Medford.

LaBerge: Do you remember the name of it?

Stripp: It was the one about the bluebird, where you find your happiness in your own backyard. That one. I don't remember the name.

We moved to Spokane, Washington, where I was in the low third. They didn't know that I hadn't had the first and second grades. So the day I came in, I sat in this class; the teacher's name was Chloe Wint. She was having the students recite their musical notes because she taught them music. I didn't know notes from a hole in the ground, so she said, "Well, here's a little boy who doesn't know his notes." I thought, "Oh, my God, what a beginning." [laughter] Before I left that Garfield School to go across town to the Homes School, she told me she was going to miss me and that I was an excellent student, and they'd be lucky to have me at another school.

LaBerge: You must have learned your notes.

Stripp: [laughter] Well, she knew that I had not been taught, so she wasn't going to blame me anymore. I don't even know that she knew where I came from.

So over at the Homes School, I got a lovely, motherly teacher. She was darling. And I remember at Homes, we dedicated a tree, a single tree, to the one alumnus of the Homes School who'd been killed in World War I. I also remember that nobody

told me where the bathroom was, so I used to run home at noon and run back, because I didn't know where it was, and I was very shy; I didn't ask anybody.

I met one of my best friends in Spokane, and we kept corresponding until he died just a few years ago. He was a Scottish boy, Leslie Ogilvy. So he got me started saving postage stamps, which became a lifelong hobby and joy to me. He brought over an album and quite a few stamps to get me started.

At the Homes School, when school was out, the school caught on fire, and so everybody, of course, crowded around. Parents were just looking desolate; the kids were jumping up and down screaming, throwing their caps in the air--they were so happy [laughter] that the school was burning down.

That's where I had my very first girlfriend. Her name was Mildred. I remember my mother helping me make a special Valentine for her. I don't think I ever actually spoke to Mildred, but I did hand her the Valentine, and she thanked me. But I was too shy to say anything.

They had a softball series going. Although I was only in the fourth grade, I became the underhand pitcher, and we beat the sixth graders and won the championship of the school. That stayed with me all my life. When we came to Berkeley, we started a softball league here. They didn't have anybody who was a veteran, so I right away got in and started pitching. In fact, they used to call me "the pitching parson," because I was ministering. We won the [Berkeley] city championship three straight years, 1936, 1937 and 1938. And that was a great experience. So that carried over from the fourth grade to adulthood when I was a playground director.

LaBerge: It was sort of in your blood from your father, too, wasn't it?

Stripp: Oh, yes, but I was never as successful in hardball as I was in softball. I was a champion in softball. In hardball I tried, but I really never amounted to much. I did play at Berkeley High, but--

LaBerge: I saw a picture in the scrapbook of the team at Berkeley High.

Stripp: Yes. But I never...I wasn't a star. But in softball, I was a star.

LaBerge: Do you feel like talking some more?

Stripp: Sure.



Fred Stripp at age 13. 1924.



Berkeley Delegation to
1926 Older Scouts Conference

Berkeley delegation to Older Scouts Conference, 1926. Top row, left to right: Jim, Herb Blaisdell, John Givens, Mason Whitney. Bottom row: Fred Stripp, Sherwood "Squid" Wirt, Stu Grinnel, Stuart Rose.

Move to Berkeley, 1921

Stripp: By the time I was ten years old, we had moved three times in Montana, two in Utah, two in Washington, one in Vancouver, B.C, all before I was ten years old. So I never really settled down anywhere until I got here. Moved here to Berkeley on February 4, 1921.

LaBerge: And you haven't left, I bet.

Stripp: That's right. [laughter] I stayed here. I finally had a place to stay. But I was uprooted so often that it was difficult. But after I got here, everything went fine.

LaBerge: So you went to Berkeley public schools.

Stripp: Yes, I went to Cragmont when it was just a couple of brown shacks up on the top of the hill. In fact, my dad was president of the school board that built the new school. But I was never in it.

LaBerge: Your dad's name was Fred Stripp, Sr.?

Stripp: Yes, Fred Sheridan Stripp, Sr., and mine's, junior.

I was elected president of the student body at Cragmont, and I was treasurer of the student body when they first started the movement of self-government in Garfield Junior High. I won the orange-and-white pennant when I graduated, for the boy with the highest grades. They gave one to a boy and one to a girl. And also in athletics, my particular team was the only team to win four championships in intramural sports which earned for us a "Block 25." And I was really proud of that because nobody else around the school had it except our one team. I loved sports, and I was very conscientious about studies. I wasn't much of a thinker at that point, but I sure could give it back to them the way they wanted it.

Berkeley High and the Debate Team

Stripp: Then I got to Berkeley High. I remember my father, when I started Berkeley High, said, "If you can go through here and get all A's, I'll give you a special cruise as a reward. And you can wind up down in San Diego and stay with very dear friends of ours." They had one daughter who was six months younger than I, also born in Laurel, Montana. She was a doll. So I tried very,

very hard, and I actually came through and got all A's. My principal called me in the office and said he was so proud; it was the first time they'd ever had a chance to give the Old English B in script rather than a block like an athlete gets.

"Oh, no," I said, "don't do that in public." I said, "Gee, all the guys on the baseball team will think I'm--something's wrong with me." And he said, "No, they won't." "Oh, yes they will." "Well," he said, "if it'll make you feel better, there is one boy that we can give kind of a reward to because he's had all A's since he got here, but he was only here in his senior year." I still didn't want to do it, but he did anyway, and my golly, the guys who clapped, shouted and whistled loudest were the baseball team. So I was wrong. He just--he knew they wouldn't hold it against me, and they certainly didn't.

LaBerge: Now, when you say the Old English "B"?

Stripp: "B" for Berkeley, in the Old English script.

LaBerge: Because you had gotten all A's.

Stripp: Yes. He said it was the first time they'd ever awarded one.

LaBerge: So did you take your cruise?

Stripp: Oh, yes. Spent a couple of weeks in San Diego. Eugenia had dates for me with her, and double dates, most of the nights I was there; we had a wonderful time. In fact, I was kind of sorry to come home. [laughter] But yes, he gave me the reward.

LaBerge: Now, I think that I read you did some debating in high school.

Stripp: Yes, I was captain of the Berkeley High debating team, and in those days we were competing on a three-legged cup: Alameda, Berkeley, and Oakland High. And Oakland High had a very good team. But if you got three championships, you got to keep the trophy, put it away. So when I was captain of the team, I had an idea to get some advice on how to go about winning on the topic: "Should the British parliamentary system replace the American system?" I'd heard about a neighbor of mine that taught in the speech department at Cal. And I called him up, and he was willing to see me even in the evening, which I thought was wonderful. He didn't tell me what to say, just told me how to go about getting the information that I needed.

In those days they had two teams; one debated in Berkeley, one debated in Oakland. But they added up the scores, so our team in Berkeley lost, 2 to 1. But my partner and I in Oakland

won, 3 to nothing. So that gave us the championship, which was the last leg in the cup, and it's in the trophy case now. So I was really very, very pleased.

LaBerge: Do you remember the name of your neighbor who taught at Cal?

Stripp: Oh, yes. A very dear friend of the whole family. Ed Rowell. We still see Margaret, who is a member of the Arian Trio--and their son, Galen Rowell.

Focus on the Ministry at an Early Age##

LaBerge: Did you know then when you were in Berkeley High what you wanted to do in college?

Stripp: Yes, I knew I was going into the ministry when I was thirteen. My dad and I were lying in bed one morning and talking about it. I hadn't thought of the ministry, but--. We went through the various professions. He had promised his mother on her deathbed when he was only sixteen that he would never leave the Baptist church, which was a promise he kept all his life. So he was very strongly religious. When we talked about it, we tried to think about something that would do the most good, you know, which would help people. So we decided that would be the ministry. So right away my father announces to the church that I'm going into the ministry. And he was so proud of me, he gave me a [laughter] hundred dollar check.

LaBerge: This was at age thirteen.

Stripp: Yes, thirteen. So I was very active in Sunday school in church. I had a perfect attendance for seven years, with pins to show it. I was actually in perfect attendance longer than that, but they stopped giving out the pins. So I know it was at least seven straight years. Fifty-two weeks a year. Even while I was on vacation at Scout camp, we used to walk twelve miles to go to church. So that's why I decided to go in the ministry. Actually, I didn't know very much about the ministry, and I thought the main thing was to be an outstanding pulpit orator, which now, of course, I know is not the main thing.

So I went to Cal and studied everything I could that had to do with speaking. Took all the courses in the department, which turned out to be a lucky thing because later on I taught in the department for thirty-nine years. But my purpose was to be a pulpit orator. The minister of the church was very proud that I

was going into the ministry, so he arranged to have an evening service where I would preach for the first time as a nineteen-year-old. I preached on a vision of peace. Usually at the evening service almost nobody came; I was surprised they even had one. But he called people up and they just packed the church. So I was really thrilled with the reception I got.

So I went right on preparing myself. When I left, got to the Pacific School of Religion, I took everything they had there that had to do with speaking. And I was very, very fortunate, because at Berkeley High I'd been president of the Honor Society, captain of the debate team, and president of the senior class, which I still am--that's a lifelong thing, and they have reunions every five years.

Student Body President at Cal. 1931-32

Stripp: Then I went on to Cal and joined a wonderful fraternity, Alpha Kappa Lambda. It had been founded by, I think, fourteen members of Los Amigos, and nine of them were in ministry. So it impressed me very much. After talking to them, I found out that my roommate and I were the only guys who even went to church. [laughter] I rowed on the crew, the freshman crew, in my first year, which turned my health around. I'd had influenza twice when I was a little boy; almost died the second time. So when I came to Cal I was tall, scrawny, knobby-kneed. I was six feet one but I only weighed 154 pounds. So in one year in crew, I went from 154 to 178, and it was all muscle. I used to be ashamed to be seen in a bathing suit. Suddenly I was proud to be seen. [laughter] We went bankrupt and I couldn't go on with the crew, but just that one year meant everything to me.

I ran for student body president, and the interesting thing about the ministry part, one of my opponents [Harry McGrath], who later turned out to be a lifelong best friend, started a rumor going around that "We don't want a Christ-er to be student body president." But the reaction boomeranged, and the students of the various denominations came out and voted for a change; never had before, because it's pretty much run by fraternities and sororities. And also, our own known followers were absolutely incensed. Gee, I remember, Almon McCallum, who was one of the leaders in my group, gave a fiery talk rejecting this whole idea. But it had gotten in the papers, and the churches around had me come speak in their pulpits.

II EARLY PROFESSIONAL LIFE

Meeting Dorrie, and Marriage in 1937

Stripp: One church down in Watsonville, where my folks lived, said, "If you come down and preach for us, we will license you to do everything you do in ministry--weddings, funerals, communion--everything." I thought, "That couldn't be possible; I'm only twenty years old and I've never been to a seminary." So I called the marriage license bureau and I asked them. They said, "Oh, yes." So I gave the sermon and got licensed, and the most wonderful thing that happened was that I was able to do weddings, not only for my fellow crew members and my fraternity brothers, but also--. I think it was the sixth wedding I ever had, was for Dorrie's [Doris Griffiths Stripp] brother. We had been in the Boy Scouts together. We were in the little Chapel of the Flowers, and the bridal party was coming down the aisle. Roy [Nason], of course, was standing next to me as the groom.

I nudged him with my elbow, and I said, "Roy! Who's that gorgeous-looking blonde?" He said, "That's my sister." [laughter] She was only, I think, sixteen at the time, but next year we met again because Lola, Roy's wife, her mother died and they asked me to do the service, which I did. So I saw her again. Then when I joined the Berkeley Kiwanis Club in 1935, they were having a Ladies' Night where they all brought their wives, except me. I didn't have one. So I thought to myself, "Well, I'd really like to impress these guys," and I thought of two beautiful girls that I knew. One was brunette and one was blonde. I decided the blonde was the lovelier one, so I called Dorrie to see if I could get her to come. She wasn't home, but her mother said she would tell her I called.

And the next day--those days they had streetcars going on Bancroft--I was on a streetcar going on Bancroft and I saw her with a couple of girlfriends. I got off at the next stop and planned to ask her then. And her girlfriend said, "Did you hear

the thrilling news about Dorrie?" And Dorrie held out her [laughter] engagement ring and asked me to perform the ceremony.

LaBerge: Oh, no!

Stripp: [laughter] Yes. Of course, she had no idea why I got off the streetcar, and I couldn't tell her then. So yes, I agreed to do it, but I felt like I'd been hit in the stomach with a bowling ball when I wasn't tensed for it. Terrible feeling. I had never taken her out or anything. Her father and mother were members of my church.

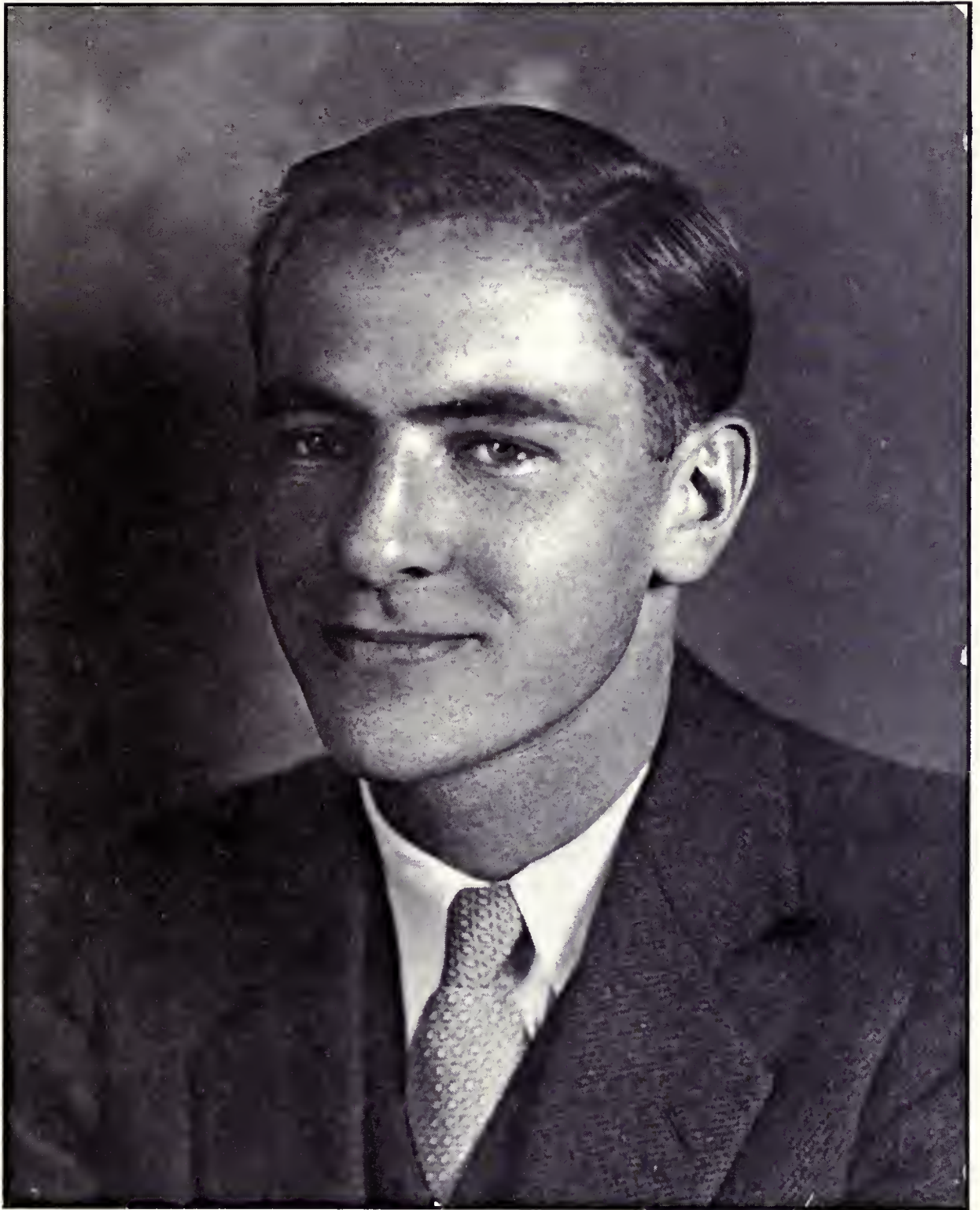
LaBerge: What church was that?

Stripp: It was Thousand Oaks Baptist. It's out behind the Oaks Theatre [in Berkeley]. Her father came to me as his minister and said, "I'm kind of worried. I'm not sure that Doris really loves Joe." I said, "Well, I think the thing to do would not be to try to dissuade her, because I think if you do that, it'll just push her right into his arms. Just wait, and she'll see whether she loves him or not." And that was in December.

Dorrie came to our Young People's Group in that church. We had a custom every year of entertaining orphans at Christmas. My father, who was six feet one and 220 [pounds], was always Santa Claus, which he loved being. Dorrie and I were assigned an orphan, and we met downtown while shopping for them. I said, "Well, what streetcar do you take?" because we only lived about three blocks apart. She said, "Oh, I never take a streetcar. I always walk." So I said, "May I walk with you?" She said, "Yes." So we walked home, and I thought, it wouldn't do any harm now to tell her [laughter] why I got off the streetcar.

So I did, and we had a very nice talk, and the next month, sometime in January, she broke her engagement. Joe came flying out from Ohio to repair things, and the three of us had quite a scene. Not a fight, just a scene. Dorrie said she wasn't good enough for either of us. Finally Joe stood up, so angry and disappointed that he broke a silver bracelet that Dorrie had given him with her name on it, threw it on the bed, and walked out. Poor Dorrie was really upset, but she'd already broken the engagement, so I knew it was all right for me to be asking her out now, which I did.

So on November 3, 1937, which was three years from the day that we met at Roy's wedding, we announced our engagement, and she'd announced her engagement to Joe on November 4 a year before. The same reporter on the Tribune, Rose Glavinovich, got both stories. Of course it was a whole year apart, but she wrote



Rev. Fred Stripp, Jr., Pastor of the Thousand Oaks Baptist Church, age 26.
1936.

it up to say, "He weds wife he was to have wed to another," which was technically true. [laughter] The story got on the front pages of the Tribune, Call-Bulletin, Chronicle, and Examiner. My folks and her folks kind of worried that I'd lose my job as minister. Of course I never did; they just supported us. Some of them cancelled subscriptions [laughter] but nobody even suggested that I be fired. So right the next morning--we stayed in a hotel in San Francisco after our wedding--next morning when we got up, we went out and bought all the papers. [laughter] Dorrie made a scrapbook out of them.

And of course we laugh about it now, and so do our family and our friends. But it was quite an experience to go through. We had a big wedding because I was pastor at Thousand Oaks and invited the three hundred members of that church.

LaBerge: So you were pastor even at that young age.

Stripp: I was pastor when I was twenty-four.

We got the biggest-seating-capacity church in Berkeley, University Christian, which is across the street from Pacific School of Religion where I went to school. We filled the place; 650 people came. As a matter of diplomacy, I asked the president of the Baptist Divinity School and the president of PSR--Pacific School of Religion--to jointly do the ceremony, which they did. Afterwards we had a reception out at Thousand Oaks. We stayed overnight in San Francisco because we had a seventeen-year-old boy in our church that died, and they wanted me so much to stay and do [the funeral].

We went on our honeymoon on the Daylight [train] down to Los Angeles. What a wonderful time down there! We were movie fans, and in Los Angeles you can go to a show in the morning, in the afternoon, and in the evening, which we did more than once. We loved dancing, and two of the great bands we danced to were Jimmy Greer and Jan Garber. And when we were dancing a Jan Garber piece, why, he stopped the music and wished success and happiness to Betty Grable and Jackie Coogan, who were married at the same time. As you know, it didn't last, but we had a wonderful time dancing, going to shows, going out to dinners.

Pastor at Thousand Oaks Baptist Church

Stripp: At the end of the two weeks I went back to being minister at the church. In the church I was a little too liberal for their

theology, which they didn't care for. But they thought since they'd brought me up in the church, they could change me. I didn't change. And it came down to a, well, really, sort of a bad evening because the moderator of the church said that people wanted me to go. I said, "Okay, let's get together, and we'll see."

We got together, and of course, the church was filled. The moderator was going to make his accusations against me. Instead, the way it started out, individuals began to stand up and say how much I had done for them personally. One young man, especially, had been a recluse. He never came out in public because he had a heart condition and he stuttered all the time. When he got up, the first time he'd ever spoken in public, and in the big crowd, under emotional strain, he gave his whole little paragraph without stuttering. I just said, "Wow. What a miracle!"

Then the next young man who spoke was the president of the Young People's Group. He said very diplomatically and kindly, no edge to his voice at all, he said it appeared to him that it was really a small group that wanted me to go, and most people wanted me to stay. And he thought it would be wiser to solve the problem by letting the small group get together and leave the church and find another church. Boy, did that get the moderator mad. He banged the gavel on the table, he was so mad.

Now, nobody had spoken against me up to that point. There were about seven, I guess, who had spoken for me. So then he began to reel off that I didn't do enough pastoral calling, and two or three things he didn't like. Mainly, I think he didn't like my position on peace, and that I was too liberal for him.

He called on me to tell why the president of the Youth Group was out of order, which of course he wasn't. I still had a lump in my throat and tears in my eyes from listening to Johnny Barlow deliver his tribute without stuttering. So I couldn't speak. But my sister, Betty, who is an absolutely brilliant person, got up impromptu and spoke for me. That was a beautiful speech. Anyway, they took a vote, and the vote was for me to stay. I said, well, I would announce, at the midweek meeting on Wednesday, my decision. I'd already decided to resign.

When the midweek meeting came, the people who were against me all came to the meeting. [laughter] I resigned and gave them the dates and everything. Afterward, two or three of them came up with tears in their eyes and told me that they'd stacked the meeting. So that if I didn't resign, they'd vote me out. They were ashamed of themselves because I not only resigned but I gave

a little service on harmony and love. I wound up there on the last day of July, 1939.

Then we took two weeks' vacation in Santa Cruz. It was like getting out of jail and suddenly finding that the sun was shining and the birds were singing and the flowers were blooming, and I was absolutely free. I hadn't realized what a burden had been on my shoulders. During the two weeks we were down there, not once, not one single time, did Dorrie say, "You know, we ought to be thinking about another job." We just enjoyed the two weeks, and she never mentioned it and never worried about it.

Teaching in the Department of Speech, UC Berkeley, 1939-1979

Stripp: When we got back, I got two teaching assistant's positions with two of my former professors in the Department of Speech. It turned out that I was in charge of sign-ups; that's when you get up early in the morning and post the classes and sheets all around the sign-up room. And when the sign-up thing was over, there were two sheets filled, but we didn't have anyone to teach them. So Jerry Marsh, the head of the department, called me in, and he said, "Fred, would you like to teach these two classes?" I said, "Oh, boy, would I!"

That was in August of 1939, and I didn't retire until June of 1978. Thirty-nine years in the most perfect job I could imagine. I looked forward to every single day, and I was never, ever, disappointed. It was a thrill to teach in that department. Later on I did sort of what I did in high school; I was in charge of the forensic program, the debaters and orators. And that was a wonderful experience, too. So it turned out very, very, happily.

Dorrie arranged a wonderful retirement party for me at the Alumni House. About 300 people attended. They had the Cal Band come in; the girl singers octet, they came and sang, and they made up songs about me. And they gave me a beautiful guitar. At the end when I thanked them, I said that I considered myself the luckiest guy in the world, which I really did.

Retirement: More Ministry and Orations

Stripp: I thought maybe I would miss teaching, because I'd loved it so much. But my life got so well filled right away that I must

honestly say, much as I loved teaching, I didn't miss it. I'm what they call an orator, and I have orations on Washington, Jefferson, Lincoln, First Ladies, and the Civil War, which I have delivered many times. And then since I was still an ordained minister, I would do services. I was so well known that I used to do about five funeral services a week and I did about thirty weddings a year. So I've done over 3,200 weddings and about 15,000 memorial services and funeral services. I wasn't aware that I probably was putting pressure on myself, and when Dorrie and my son Jonathan asked me to retire, I replied, "Oh, no. I get real satisfaction out of it." But I was doing a lot of driving and I'd be going from as far south as Hayward, as far north as Richmond, to do the services.

When I was diagnosed as having pancreatic cancer, Dorrie again suggested that I resign from doing services. Which I did. So the time that I've had since I was diagnosed--November 7, 1988 to the present time--I haven't done any services. It's been like a vacation, a real retirement. I look forward to every day and enjoy all my meals and all my free time. The day that I was told, on the seventh of November, I asked my doctor, "Is pancreatic cancer treatable?" "Well," he said, "we can't use surgery, we can't use chemotherapy, we can't use radiation." Then there was a pause, and "That's it." So when I came back I gave Dorrie a great big hug and felt a surge of love I just couldn't describe. That night we sat in front of our fireplace and we both cried.

But the next day, my daughter Ginny urged me to read Carl Symington's Getting Well Again. Dorrie went right out and got it, and I read it straight through. And from November 8 to the present time I've been positive. Have three imagings each day, and hearty laughter, hearty singing, brisk walking, anything to activate the immune cells. Ginny also gave me a National Geographic which has magnified pictures of the immune cells devouring cancer cells. It was easy for me to visualize because it was right there in front of me. So I've been enjoying the visualizations.

III EARLY INFLUENCES

[Interview 2: January 8, 1990]##

Student Days at Cal, 1928-1932

Stripp: Before I began teaching, I had some valuable experiences. In my senior year I was Student Body President. In those days the students operated the ASUC. They don't now; the Chancellor does. But we took in and disbursed all the money, and in those days we had voluntary student body cards. Now they're compulsory. So at the beginning of my senior year, I had to have a team of students sell student body cards. Out of the 12,000 registered students, we sold 8,800 cards--in the trough of the Depression.

So then we went ahead and made our budget, and I could see we weren't going to make it. So I went around to every activity, sports event, individual, working for the ASUC, and I asked them all to take a 10 percent cut so that we wouldn't lose anybody. And believe it or not, everybody took it without any problem at all. And I realized we were on the razor's edge, and that if anything happened like rain on a football game, we'd go under.

LaBerge: Because you got the money from the football game?

Stripp: Yes. We took in and disbursed all the money. I called Lloyd's of London, asked them what it would cost to insure our football games against rain. They made a study of the past years and said they would do it for a premium of \$2,000. So I took it to the finance committee of four students and three adults--one from the administration, one from the faculty, and one from the alumni. The four students thought it was a great idea, and the three adults said, "Well, we've never done it before." I said, "No, but we've never had a budget like this before, either." We voted 4 to 3. The students all voted for it. We bought the policy, and it rained. So Lloyd's of London kept us financially going. Fortunately, we hired a new coaching staff for the football team, had the first winning season we'd had in years and won the Big

Game against Stanford the first time in eight years. Of course the winning team draws more money than a loser.

LaBerge: This is 1931 or '32?

Stripp: Yes, started in '31 and stretched to '32. I used to come down each morning, sign a tray of checks because they couldn't be cashed without a student body president. So we got through the year very well. That was great experience to have that responsibility and to come through it successfully. I was proud of the way that the adults like President [Robert G.] Sproul, Provost [Monroe E.] Deutsch, Senator Hiram Johnson, they all treated me as an equal, which kind of surprised me, but that helped me a lot too.

Pacific School of Religion, 1932-1936

Stripp: After I graduated from Cal, I was pretty well known on account of that publicity over my running for student body president as a minister. A great thrill was when my fraternity brother, Dr. O.W.S. McCall, pastor of the First Congregational Church, came to my fraternity house to offer me a job as his assistant--with a fifty-dollar-a-month scholarship, which covered all my expenses at the Pacific School of Religion. He was the greatest pulpit orator I ever heard--beautiful, eloquent preaching.

I came into PSR in a Golden Age. In every department they had one of the best people that they've ever had in the history of the school before or since. And it all happened while I was there. Also it was a great value to me because I had been brought up as a conservative Baptist, but the Baptist school didn't offer me a scholarship so I took the one that I was offered, and I'm glad I did; it really changed my life.

I got the chance to become the minister of Thousand Oaks Baptist Church where I'd been brought up as a boy, and I had five years there. It was mixed. The best thing about it was that I met and married Dorrie, so I wouldn't want to change anything, but I'd say the five years there, they mainly made me appreciate my teaching at the University of California. It was not a completely good experience because I was too liberal for them and of course they were too conservative for me. So I resigned, and that was on July 31, 1939.

In August I was offered this chance to teach two classes at the University of California, so I wanted to bring you up to date

to the preface time of when I first started teaching in 1939 at Cal. I looked forward to every single day. In the thirty-nine years I was there, I was never once disappointed. It was a terrific place to teach, and it was like freedom after being in prison in the church. One of the best things about Thousand Oaks was that it made me appreciate the University of California and the teaching profession. This brings you up to date so now we can talk about my teaching.

From Conservative Republican to Liberal Democrat

LaBerge: Could you say something more about how you became a liberal? Do you think you became a liberal when you went to the seminary, or were you already thinking in those terms before?

Stripp: I was already thinking in liberal terms. I was so conservative when I was brought up that I didn't do a lot of thinking. In fact, in 1932 when I was student body president, I was also president of a national organization called Allied Youth, which made a scientific study of alcohol instead of having Prohibition. When the campaign started in '32, FDR [Franklin Delano Roosevelt] was for repeal; so was Norman Thomas, but [President Herbert] Hoover didn't come out for repeal. So the Allied Youth asked me to stump the state of California for Hoover. And I did. I covered about twenty cities down the coast and twenty inland. It was a great experience because I got to meet a lot of wonderful liberal Democrats who never made fun of me because I was a Republican. That was 1932.

And I'd been thinking as I went through Cal, and I was doing more thinking at Pacific School. When 1936 rolled around, I'd changed. I became a Democrat. My sister, who was four years younger, had just enrolled herself as a Democrat. My mother had been a Democrat before she married my father, but she usually voted with him to keep peace in the family. Dad had an interesting theory that we shouldn't cancel out our votes. The family should vote as a bloc. We sat around the table and we talked about [Alfred] Landon and FDR, and we argued about the issues. When it came down to the vote, we voted 3 to 1 that the family should vote for FDR. And my father, bless his heart, who'd never cast a Democratic vote in his life, was true to his theory, because he enunciated it, and he voted for FDR along with the rest of us. It changed his life; he began to think in more liberal terms and change his attitude toward labor and a number of conservative-liberal issues. That was a fascinating experience to go through, and I've been a liberal for many, many years.

- LaBerge: Was there one main issue when you were at Thousand Oaks Baptist Church that they were concerned with?
- Stripp: They didn't like my stand on peace. I was in favor of world peace, and they were all afraid they wouldn't be prepared to fight. And then they were against my theology. I didn't take the Bible literally; I didn't believe in the virgin birth. In fact, my Sunday school teacher, when she found that out, never spoke to me again.
- LaBerge: The Sunday school teacher you had as a child?
- Stripp: Yes.
- LaBerge: So the two main issues were your stand on peace and your theology.
- Stripp: Yes. Those were the main things. Even my father, when he found I didn't believe in the virgin birth, couldn't sleep for three nights. It really affected conservative people. But I still lasted five years.
- LaBerge: What focus does the Pacific School of Religion have? Is it one certain denomination?
- Stripp: No, it's interdenominational, but they're mainly Congregationalists and Methodists.
- LaBerge: But then the Baptist church has its own seminary, is that right?
- Stripp: Yes. But they didn't pay any attention to me at all.
- LaBerge: But still, when you came out of PSR, you could go and be a pastor at a Baptist church?
- Stripp: I was in my last year. I had one more year at PSR and I was happy to be minister of the church where I was brought up. At first they were glad to have me; I was their fair-haired boy. They were all so proud of me when I was student body president. But that wore off and we parted in 1939.

Coaching Debate and Teaching at Cal

- LaBerge: Do you feel like talking a little bit about teaching, or should we stop there for today?

Stripp: I could talk a little about teaching.

LaBerge: Okay. Tell me something about a comment that you made: how you never had a bad day, that you looked forward to every single day that you were teaching.

Stripp: I was never disappointed.

LaBerge: Right. How do you account for that?

Stripp: Well, I account for it the joy of working with the young people and their reaction to my teaching, and the number of students that tried to get in my class and couldn't, because it was filled. That went all the way through while I was there. Even in the last years, I was teaching a platform speech course that allowed twenty and had 150 applications. The young people are just so great to work with. It's hard to even call it work; it's more like a pleasure. Also, the department has a good theory which not all speech departments had. That is that you learn to think before you learn to speak, so you won't be mouthing prejudices and false ideas. I was all for that. So we did the two things together.

LaBerge: How do you go about teaching someone how to think?

Stripp: Well, you set before them various alternatives, and then usually you would discuss it in the class, and out of that discussion I think the people began to understand how to think and then to apply that to their speeches. I know they did because that's what happened.

LaBerge: I was just leafing through your notebook and seeing, well, the different debates that you coached, for instance, and there was the one at Stanford [Medaille Joffre Competition]. The topic was always French policy, is that right?

Stripp: Yes.

LaBerge: I mean, just to be able to debate that, you'd have to know a lot about French policy to begin with, so you really had to--it's kind of a two-pronged thing.

Stripp: Yes. The reason is that the debate was started by Baron Pierre de Coubertin, a fellow who was active in the Olympics. He heard a Cal-Stanford debate, and then in 1895 he decided to have a Franco-American debate in half a dozen cities, and we were the only ones that maintained the debate across the years. So in

1995 it'll be a hundred years old. That's why it was always about France.

LaBerge: I guess what struck me is that you could debate any number of subjects, so you really have to have this wide base of knowledge to be a debater.

Stripp: Right. Well, you concentrate on France for that debate, and on foreign policy for the Kennedy Memorial, and on civil liberties for the Meiklejohn Memorial. So we have three of those kinds of debates.

LaBerge: In your classes, would you just assign certain subjects or questions?

Stripp: No, we had tryouts, so they had to study and actually do a debate in front of the class, and then they would select the top three at first, and then later we changed to two.

Cal posts 33rd win

1958

Horner captures Joffre debate title

By STAN PRICE

Jeff Horner of the University placed first in the annual Joffre debate with Stanford university, held here Tuesday.

Standing in the debate, the oldest intercollegiate forensics competition in America, is now 33 victories for California and 31 for Stanford.

Taking second place was Daniel Kremer. Stephen Breyer came in third. Both are from Stanford university.

In accord with traditional rules the general topic for debate was assigned months in advance. However, the specific topic—"Resolved: that French constitutional reform is essential to maintain France's place in Western Europe"—was not assigned until three hours before the debate.

Horner, arguing affirmatively, took the stand that the present French constitution is not suited for today's needs.

"France is called a nation in its twilight," he said. He asserted that this was due, in large part, to the weakness of the present government, whose faults in turn, are due to the ineffective constitution.

"When the present constitution was drawn up it was designed to deny power to the executive

branches," asserted Horner.

Thus, he said, the premier can not maintain any authority. "He is at the mercy of every little pressure group."

Horner described two proposed changes for constitutional reforms. One proposal would be to set up a

system similar to that of the United States, in which there would be a universally elected president.

The other proposal would be to have a system like that in England, in which the premier's term of office would coincide with parliament's term.



THE CALIFORNIA DEBATE TEAM prepares its case for the 64th annual Medaille Joffre debate with Stanford at 8 p.m. today in 155 Dwinelle hall. Pictured above are (left to right) Jeffrey Horner; Bernard Segal, assistant debate coach; Fred Stripp, coach; Werth Zuver and Francis Willmarth. The teams will debate on the general topic, "The position of France in Europe." (ASUC photo.)

IV SOCIAL ACTIVISM

[Interview 3: January 9, 1990]##

NAACP: Berkeley First President, 1954

Stripp: You asked about how we got in the NAACP [National Association for the Advancement of Colored Peoples]. When I was a child I grew up in all-white North Berkeley. I'd never seen a black classmate or schoolmate. It was not until I got down to Garfield Junior High that I met a tiny, beautiful, brilliant Japanese-American girl named Miye Kasai. I admired her and commented on the good work that she did, and all. And I didn't know that there were racial slurs directed at her. I never heard one of them. But when I invited her to one of our reunions, the class of '28 at Berkeley High, she wrote and told me the reason she wouldn't come was because of these girls who slurred her racially.

I knew each one of the girls; I was amazed. I couldn't understand why they didn't feel the same way I did. She said one of the things that kept her going when she was in school, and then later when she was interned as a Japanese-American during the war, was my support. I was privileged to officiate at her wedding, and she and her husband made their golden wedding. While she was in Tule Lake encampment, I visited there to speak at the Young People's Christian Conference. There were several hundred people behind barbed wire, and the first one to greet me when I arrived there on the train was Miye. She said, "It's so good to see someone from home." So I had my first experience with a non-white classmate.

When I got to Berkeley High School, I was president of my class and we graduated, I think, with 450. There was one black girl in the class, that's all, and I didn't know she was in the class; I never saw her until the school annual came out. But



Fred and Dorrie at the NAACP banquet. 1940.

when we had our reunion, I persuaded her and her husband to come. They came and they were very well received at our fiftieth reunion. Of course, things have changed across the years.

But I decided that I didn't really know black people, what they were going through, except reading about it, so I went down to volunteer in the Oakland-Berkeley-Alameda NAACP. And of course, right away they put me on the board. Then we made a decision that we were going to have three separate NAACPs. So I formed the committee that founded the Berkeley NAACP branch, the first branch we'd had in Berkeley, and I was elected president.

LaBerge: Is this in the fifties?

Stripp: This was in 1954. When we had the, let's see, the big decision about Brown vs. Board of Education.¹

I represented the Berkeley branch back in Dallas, Texas, where they had the convention. I had a wonderful experience being the speaker of the day in the biggest Baptist church in Dallas, which was all black. Just before we had the church service, Reverend Estelle had a breakfast for [Nobel Peace Prize recipient] Ralph Bunche, [Supreme Court Justice] Thurgood Marshall, myself, and Roy Wilkins, the head of the NAACP nationally. That was a great experience. It was also a terrific experience to preach to an all-black church, because it's more like leading an orchestra than giving a sermon. People are so with you. They join in; after almost everything you say they add a comment, and you hear them from all over the church, downstairs and upstairs. It was just a terrific experience.

LaBerge: Do you remember what your topic was?

Stripp: I can't remember now, but I know that there was a beautiful response. It was a good feeling being the only white person and surrounded by blacks who are all loving.

Because of Dallas' apartheid, I couldn't stay where the convention was because I was white; they wouldn't permit me. So I had to stay in another hotel, and each morning I had to take a bus across town. I came early not to miss any sessions. One time I noticed I was sitting under a sign that said "\$25 fine for sitting here," because I was white and I was sitting in the black section and didn't know it. But the bus driver never mentioned it. I noticed, too, that although I never told anybody in the white hotel where I was and what I was doing, the black people

¹Brown v. Board of Education, 347 U.S. 483 (1954)

who ran the elevators, and the waitresses, and the maids, they all greeted me in the elevator; they knew who I was, and they knew why I was there and why I couldn't be at the convention itself. But it was a great experience, anyway, especially celebrating the Brown vs. Board of Education decision.

So when I was president of the NAACP, I got jobs for two outstanding black teachers. One of them later won the Teacher of the Year award. And I got a job for a roofer. They always claimed that they weren't skilled; "blacks weren't skilled so they couldn't hire them." Well, we arranged to have him skilled and trained, and then I was a white person so I was able to direct pressure and get the job. So that jobs for people broke into new areas of employment.

I gave about one-third of my time that year of 1954, and that was really all I could do. So I passed on the presidency to a very lovely black lady who was president for a number of years. When the--

LaBerge: Do you remember her name?

Stripp: Yes, Frankie Jones.

Fair Housing and Running for Mayor of Berkeley, 1963

Stripp: When the fair housing election came up in 1963, I was running for mayor against a white millionaire [Wally Johnson] who was against fair housing. Three of his followers burned a cross in front of our house, scared our ten-year-old son almost to death. Really shaken by it.

LaBerge: Were you all home when this happened?

Stripp: No, our daughter, Ginny, was seventeen and was babysitting her younger brothers. But we were notified so we came home from campaigning. They had really picked a chemical so deadly that the neighbors thought the whole house was on fire. They called the police department, the fire department. And also, I got a real avalanche of hate mail from the bigots. And I got another avalanche of phone calls from the bigots. We got three separate threats to bomb our home. The chief of police was a fellow Kiwanian, a friend of mine.

LaBerge: What was his name?

Stripp: Addison Ford. He had his lights in the police cars shining on both sides of the house, so anybody who came within a mile of my home trying to bomb it would certainly be picked up. But I'm a very sensitive individual, and all the hatred that poured out was very, very hard for me to take. But Dorrie screened the letters and our children did pretty well screening the phone calls. They would listen a little while and then they would say, "Oh, thank you for calling; please drop dead," and then they would hang up.

So we lost 22,000 to 20,000, but the effect of fair housing spread across the land because of the burning of the cross. Huntley-Brinkley [evening news report] sent Tom Pettit, their ace California reporter, and he did a story on me which really showed the other guy up. The other guy, by the way, never even acknowledged, apologized, or asked me what effect it had on the family--not a damn thing. He was a real bigot.

LaBerge: What was his name?

Stripp: Wally Johnson. He was elected mayor.

Working for Integration

Stripp: That's mainly my story about my identification with the NAACP and the black community. I was minister for a while of the integrated church, South Berkeley Community Church, which is black and white. That was an interesting experience, too.

LaBerge: I'm sure that was one of the first ones.

Stripp: Yes, it was, because it started way back in the forties. I wasn't there in the forties, but I came and spoke for a friend of mine who was my professor at Pacific School of Religion, Buell Gallagher. I took his place one time when he had to be out of town because they had two ministers, black and white, who worked together. That's mainly the story; I just sort of volunteered to get into the NAACP because I felt that I didn't know enough about what black people were suffering and didn't know just how I could best help. So that's the reason I was in the NAACP.

LaBerge: And did you just volunteer to run for mayor, too?

Stripp: No. Oh, no, I was asked to run for mayor.

LaBerge: Because of the fair housing issue?

Stripp: Well, that came up and they wanted to know if it was all right with me, and I said it certainly was; I was for fair housing. I would rather have lost and have stood for fair housing than to have won and refused to take on the issue.

LaBerge: You were a friend of [Assemblyman] Byron Rumford, is that right?

Stripp: Oh, yes, definitely. The whole Rumford family.

LaBerge: Did you work with him on the fair housing issue?

Stripp: Oh, yes.

LaBerge: What other people did you work with? A couple names I have are Walter Gordon¹ [governor of the Virgin Islands] and two people we have oral histories with are Frances Albrier², and Carol Sibley³, both of whom mentioned you in conjunction with this same issue.

Stripp: Right. I worked with all of them, but I would say more I worked with C. L. Dellums, [Assemblyman] Ron Dellums' uncle, who was [international] president of the Brotherhood of Sleeping Car Porters. Harvard-educated, brilliant man. We worked together; in fact, we set up a meeting of the county and we gave Jackie Robinson the NAACP award of the year in 1947 when he became Rookie of the Year, first black in baseball, in his first year. He was the Rookie of the Year, and I sat next to him, as master of ceremonies, when we gave him the award. He was a very engaging, wonderful fellow, Jackie Robinson.

LaBerge: You must have been active on campus with the students on this same issue.

Stripp: Yes. There were two or three groups who were active in this issue, and I was part of all of them. In fact, one of the things that one of my debaters did in order to integrate the staff at the grocery stores, was to instigate a "shop-in" at a Lucky

¹See Walter Gordon, "Athlete, Officer in Law Enforcement and Administration, Governor of the Virgin Islands," Regional Oral History Office, The Bancroft Library, University of California at Berkeley, 1979.

²See Frances Mary Albrier, "Determined Advocate for Racial Equality," Regional Oral History Office, The Bancroft Library, University of California at Berkeley, 1979.

³See Carol Rhodes Sibley, "Building Community Trust: Berkeley School Integration and Other Civic Endeavors, 1943-1978," Regional Oral History Office, The Bancroft Library, University of California at Berkeley, 1980.

Store. The debaters would go in, take their shopping carts, fill them up, leave them in the check-out line, and walk out. They finally signed--. A hundred twenty-five grocery stores signed in and began to integrate by having multi-racial staffs.

LaBerge: So up until that time the staff was all white? At the grocery stores?

Stripp: Yes.

LaBerge: What about the clientele? Did both blacks and whites go there to shop?

Stripp: You mean after we finished it?

LaBerge: Before this. Was this a separation of a black grocery store and a white grocery store?

Stripp: There probably was some of that in the ghetto, but we wanted to have the right of any person to buy at any store and be treated equally with the others. And we got that.

LaBerge: Did you see racial tension on campus among the students? Or weren't there even enough black students to make that possible?

Stripp: Yes, there were enough black students, but one of the things that changes people's attitude is a black athlete who succeeds. Like for example, Earl Robinson was one of my students. He was a star basketball player for us, and actually went on and played in the big leagues. And he is an absolutely beautiful person. So he helped all the other blacks be accepted. Same as Len Jones on the football team. Now, of course, even in the South, the worst parts of the South, they cheer the black athletes. So that's one of the things that helped a great deal to integrate and bring good relations.

LaBerge: Shall we stop there? That's been a good half-hour.

Stripp: All right. What are we going to do next?

LaBerge: We could talk about your ministry tomorrow.

Husband of Mother of the Year, 1961

LaBerge: I was telling Mrs. Stripp when I was reading the scrapbook today, I noticed that you identified yourself as the husband of the Mother of the Year.

Stripp: 1961. [laughter] That was a terrific honor. Took me a long, long, time to catch up with her. It's the truth. She got a beautiful citation that Byron Rumford put through the assembly. It's a lovely thing. And Claude Hutchinson, the mayor, gave a beautiful tribute to her and then gave her a big bouquet of yellow roses. Dorrie never speaks in public. I was amazed; she stepped up to the mike and gave a terrific speech. So it was a great day for the family and our friends in the Rose Garden in Berkeley.

V MINISTRY

[Interview 4: January 10, 1990]##

The Beginnings, 1929-1937

LaBerge: We had mentioned talking about the ministry?

Stripp: Right. I know where to start. I was thrilled when I was thirteen and it was announced publicly that I was going to be a minister, because I had thought naively that the ministry was a place you could help more people than any other profession. Also, I had the mistaken concept that the main thing was to deliver an oratory from a pulpit, morning and evening, and you didn't have to do anything else, just be a pulpiter and people would just come to hear you and solve all the problems that were financial and organizational. Of course that didn't work.

And I was also truly thrilled on one of the happiest nights of my life when I was nineteen and our minister, who was a very strong supporter of mine all his life, arranged to have me speak at the evening service. And then he very generously made phone calls and got others, too, and filled the church. The reaction was so great that I was on Cloud Nine for quite a while.

LaBerge: What was the minister's name?

Stripp: Claude Acree.

LaBerge: Was that the sermon on the "Vision of Peace"?

Stripp: Yes. That was my first sermon. Went over big that night when I touched peace. Later on it didn't go over so big, when I became the pastor.

LaBerge: What year was this?

Stripp: You mean when I--

LaBerge: --when you gave this. I'm trying to guess. 1929, is that right? If you were nineteen.

Stripp: Yes.

LaBerge: So before World War II.

Stripp: Oh, yes. But I didn't have any feeling of timing; I just thought it was a great ideal of mine that I'd learned from Dr. McCall. Because my father was in the Spanish American War, my grandfather was in the Civil War, so I was really brought up with a military bent. But I heard Dr. McCall [minister of Berkeley Congregational Church] speak one evening down at the Berkeley High School Auditorium, and he had been in World War I so he knew what it was. And his talk on world peace was so thrilling and persuasive that I stayed awake a long time that night happily thinking about it. I don't think I ever went back to any militarism again in any of my speeches. I mean I might talk about how bad it was, but I wasn't pro-military anymore.

When I was a kid I used to think of being a Sergeant York, capturing a whole bunch of Germans, but after hearing him I changed my mind completely. When I had the chance to work with him as assistant minister, with these young people--marvelous young people--and then to hear him twice a Sunday, that made my first couple of years in the ministry and in Pacific School wonderful years.

As far as that group was concerned at that point, there was nothing wrong with the ministry. I was delighted. Then in 1934 my little church, Thousand Oaks, got rid of another minister. I'd seen them dismissed one after another. There was always a fight. There was always, I thought, a very poor excuse for not accepting somebody. One time the speaker was too short. Another time the speaker wore a sport outfit. Both of them gave beautiful sermons, but for those weak reasons both were rejected. It had nothing to do with the quality of their sermons, what they stood for, how well they spoke. It was just all thrown right out the window. To show how wrong the church was, the second minister became executive secretary of the Bay Area Baptist Union, he was that good.

LaBerge: What was his name?

Stripp: Dr. Earle Smith. I lived with him and his wife and two sons, who were contemporaries of mine, part of the time that I was going to Pacific School of Religion. In fact, almost all the time, because that scholarship of mine paid for everything, so I could



Presiding at a wedding ceremony. Circa 1960.

have a room of my own in the back of their home, walk across the vacant lot, and I was in the Pacific School of Religion. So I was very, very fortunate those first years.

I didn't begin to run into trouble in the ministry until I differed with them on theology. As I mentioned, the virgin birth and world peace. Also, I had a plan--I was only in my twenties--to get Jewish people out of Germany. I was going to get my church to sponsor the plan to the National Council of Churches of the whole United States. And the plan was to set aside an equal amount of land in Canada and the United States, right at the border, not as a permanent encampment but as a temporary shelter while we rescued people from Hitler and then placed them wherever they could be placed. At least we could save their lives. When I finished that sermon, you'd be absolutely amazed at the anti-Semitism in that church. It really was a shock to me.

Highlights: Weddings

Stripp: Some good highlights in my ministry: In weddings, I was asked one time to do a wedding at dawn on Mount Tamalpais, and again a wedding at dawn on [Mount] Diablo, and the crowning one was a lovely couple--we knew the couple--who came to the house and said, "We'd like to have you do us a favor. On September 10 we would like to be married on the top of Sentinel Dome in Yosemite at dawn." I'd already done a number of dawn weddings so that didn't faze me. But strangely enough, by coincidence, we already happened to have reservations for two at the Ahwahnee Hotel on, of all days, September 10.

So we got up early in the morning--Dorrie was smart, she stayed in bed--and I wore shoes that took a good grip--rubber heels, rubber soles--and we walked up to the top of Sentinel Dome where the little Jeffrey pine happened to catch root and has grown up, but the wind had blown it so that every single branch is pointing in the same direction, like a hand. We gathered around that, and it's dark, and the stars are out, and the moon's out, and then suddenly, as though a great hand threw a switch, they all disappeared and the dawn came and everything was still. We looked out over Yosemite Valley and I read the ceremony. Must have looked very much like it looked when the Indians first found it. I couldn't see a single thing moving. It was a most impressive experience.

LaBerge: Why do you think so many people asked you to do their weddings?

Stripp: Well, because I was willing to do weddings that others were not willing to do. A friend of mine, a very dear friend, was offered the opportunity first to do the dawn wedding at Mount Diablo. At that time, I was not actively preaching every Sunday, and he was. So he said, "Well, I need Saturday to get ready for Sunday," but, "I'll tell you a fellow who'll do it." [laughter] He was right, I did it. They had the ranger at Mount Diablo get up in the morning before dawn and open up the gates so they could come through. They'd already picked a place; they knew right where to go, in the dark. Again it was the same thing about sudden change from night to day. We started reading the ceremony, and again it was quiet. You could see for miles in all directions.... Beautiful!

The Wounded Peace Officer

Stripp: One of the highlights that I had in the ministry came one warm evening about five o'clock. I had a long day and I was very tired, and I picked up the paper, and right across the headlines in big black letters it said that a Berkeley peace officer had been shot through his stomach with a German Luger at close range. He was not expected to live. He was not really religious in a church sense, but he had his own religion, and he didn't want to die without a minister holding his hand and helping to pray him into heaven. The surgeon was a classmate of mine; he said, "Oh, I know a fellow who'll do it. Call Fred Stripp."

So the nurse called me and on arriving I noticed that they had a policeman in uniform ready to take down his dying words in case they could be used in the trial against the man who had shot him. I said, "Look, that's bad psychology. He's a trained officer. He knows why that fellow's standing there. Get him out of the room."

Here's where I differ from so many, many, many ministers and a great many laymen. They believe that everything that happens is the will of God. That if a little child is playing ball and a drunk drives up over the little child's yard and kills him, that's the will of God. I don't agree with that one bit. I believe the will of God--this is what I told the police officer--the will of God is for us to live a long, full, healthy, happy life, and when we're quite elderly and tired out, probably just go to sleep and not wake up the next morning. But the will of God is for life and happiness.

So the young man said, "I'm not prepared to meet my maker." And I said, "Well, put yourself in the place of your maker. How do you feel toward a young man who just placed himself between society and a man with a gun?" He said, "Well, I never thought of it that way." I said, "Well, think of it that way." He said, "Can you say a prayer for me? The only prayer I ever heard was the Lord's Prayer." I said, "Of course I can." Then he said, "How long do I have to live?" And I said, "As far as I'm concerned, you have a whole life stretching out ahead of you there." He was a young guy in his thirties. So I didn't pray for him to go to heaven; I prayed for him to get well.

His whole attitude changed. The police chief called me up-- I went back to visit several times--but the police chief called me up and said, "You saved a police officer's life." Of course, I never say that because I don't know. But I did give the prayer and he did get well. And his chart, after I left, started going straight up, and they didn't ever bring that other policeman back in to be negative. But you see, his surgeon, nurse, family, all thought he was going to die. What they were trying to do was to get me there in time to help pray him into heaven, but I didn't take it that way.

Later on when he got well, completely well--which to my knowledge he still is, and that was many, many years ago--he came around to our home to express his gratitude. But we were on vacation, so he went to the house next door, and they were a wonderfully religious family--mother and father and seven children, beautiful people--and they were just thrilled to hear this story. So when we got back from vacation they came right over and told us about Clair Cooke, who had come and shared with them.

But in the meantime he was such a well-trained and efficient officer that they had given him a promotion and a big lift in salary to be a leader in the police office in Niles, California, so again I didn't see him. But about four years later I was teaching a course in the summer for peace officers who wanted to learn to speak and who were very nervous--and they certainly were nervous. So for the first speech, I said, "I'm not going to grade this. All I want you to do is just get up and talk to us about the most interesting thing that ever happened to you as a peace officer." And oh, boy, I wish I had a recording. Some of the most unbelievable things had taken place in these lives. Just amazing. And when this young man got up, Officer Clare Cooke, he said, "Well, the most interesting thing that ever happened in my life was a time when everybody thought I was dying, including me, when I was shot close range through the stomach. And this minister came, and then he wrapped it all up

and laid it at the feet of God." And he said, "That's the reason I'm alive."

LaBerge: He obviously didn't know you were the same person.

Stripp: Oh, yes he did. Sure. He knew who I was. He said, "I'll tell you something else. He's sitting right there, in the back of this room teaching this class." Well, I couldn't speak.

LaBerge: Did you know who he was?

Stripp: Clair? Oh, yes.

LaBerge: I mean, you had recognized him.

Stripp: Oh, sure. Oh, gosh, yes. But my eyes were filled with tears, as they are right now, and my voice was all choked up, and I cried; I couldn't even comment. But it was a real thrill to have a man say that. Later on, in Alameda, before I was introduced as the speaker, one of his colleagues just stood up in the audience, and he told this story. And of course it went over big there too. So that was one of my highlights in the ministry.

Marriage of the Sun Worshipers

Stripp: I enjoyed my weddings. I had one most unusual wedding. [laughter] Dorrie still laughs at me. But as I said, I would do things that other ministers would refuse to do. This couple called and asked would I have an objection doing the wedding for sun worshippers? I thought of the Mayas and the Aztecs, and I said, "Certainly not." I said I admired their religion. So I went out to Canyon, a little place not far from here. They have a flat roof on their house, and they had about twenty guests. I was the only one over thirty. I got all ready with my robe and Bible, and the guests were all assembled, fully dressed. Up over the side of the house came two sun worshippers, and then I knew they weren't Aztecs. But I pretended that I knew all along what a sun worshipper was. I just looked them in the eye, gave the ceremony. Afterward at the reception, they were the only two who were still sun worshippers. They served at the reception--served the drinks, served the hors d'oeuvres. So when I got home, I [laughter] told Dorrie about it, and she told her club group that's been meeting for over fifty years together. They roared; they thought it was the funniest thing. So that was a most unusual experience. [laughter]

LaBerge: And to keep your [laughter] cool. These two were the bride and groom?

Stripp: Yes. Right. They had nice bodies, but that isn't what I thought he meant.

Clergyman of the Year Award

Stripp: As a clergyman I've been privileged to have over 3,200 weddings and around 15,000 memorials and funerals, and was awarded clergyman of the year for our division by the members of Berkeley Kiwanis Club of which I was a member. The club has about forty-five divisions. Each division has maybe six or eight full-time clubs in it. They have a Clergyman of the Year award that they give in each division. Then I didn't know that of all fifty-five winners in California, Nevada, and Hawaii--the nominations--all came pouring in to the central location, and they chose the Clergyman of the Year for the three states in Kiwanis. I got a letter saying I had been chosen the Clergyman of the Year for the three states. At first I thought, "Oh, I've already received this award." [laughter] I thought that was the same one. Then I looked again; no, it was for the whole state and Nevada and Hawaii. Dorrie can show it to you on the way out if you'd like to see it.

LaBerge: I'd like to.

Stripp: The award was made down in Anaheim, but at that time I was too ill to travel. So the president who had nominated me represented me, accepted the plaque, brought it back, and wrote a beautiful thing about me. So I still have that Clergyman of the Year award, which naturally makes me feel good.

LaBerge: Was this just recently?

Stripp: Yes. Would have been-- Well, it tells right on the plaque.

I had a bad experience at Thousand Oaks, but later had a good experience at St. John's Presbyterian. Had a mixed experience at the interracial church. Had a beautiful experience in the Chinese church, where they just surround you with love; you just feel it.

Fellowship Church of All Peoples, San Francisco

Stripp: I had one other beautiful experience where I was interim minister for a year in an all-black church in San Francisco [Fellowship Church of All Peoples].

##

Stripp: I started down the aisle with my Bible and my robe, and women came right out into the aisle, threw their arms around me, hugged me, and thanked me. The little children, they'd been so well behaved in the church that I asked them to come up out of the church, sit on the steps by the pulpit, and we would sing "Jesus Loves Me." Always safe with that; every kid knows that. So they all sang, and they were higher than kites; they'd never been in a [laughter] church service before, just to sit there. So the last day, they got up by some prearranged signal, went and sat in the same places, sang a verse of "Jesus Loves Me," with my name in it. [laughter] I could hardly finish the day. That was a beautiful experience. So I had some very good as well as one bad experience.

LaBerge: Shall we stop there for today? We could continue talking about this, though, tomorrow, if you want to talk more in depth about the Chinese church and the interracial church?

Stripp: I'd do another subject. Because I feel like I've said all I want to say on that.

LaBerge: We had talked about the loyalty oath and the Free Speech Movement on campus.

Stripp: Yes, that's good.

LaBerge: Or I was wondering about your peace work throughout your life. Would that be a possible subject?

Stripp: No, I think the Free Speech Movement and the loyalty oath would be better.

LaBerge: Okay. We'll do that tomorrow.

VI THE LOYALTY OATH AND THE FREE SPEECH MOVEMENT

[Interview 5: January 11, 1990]##

The Bancroft Strip, 1964

LaBerge: We talked about discussing the loyalty oath and other issues on campus.

Stripp: The loyalty oath and the Free Speech--

LaBerge: --Movement. Is the loyalty oath 1949-1950?

Stripp: 1950, I think.

LaBerge: And you were a lecturer in the rhetoric department then?

Stripp: I was the director of forensics and lecturer in rhetoric.

LaBerge: Can you tell me what happened on campus and how that came about?

Stripp: It involved the question of setting up card tables on campus to advocate and/or solicit money for off-campus courses. The students had tables around the outskirts of the plaza where people could sign up for debate or Reserve Officers' Training Corps or skiing or whatever they wanted to sign up for. In the fall of 1964 there were tables on campus specifically for off-campus courses. A fight developed between the Republicans for [Senator William] Scranton and the Republicans for [Senator Barry] Goldwater. A fist fight. Senator William Knowland, who's a great power in the Republican Party and a famous alumnus of Cal, he was just wild with anger, so he said that--told the Chancellor [Edward Strong] to take those tables away; he wasn't going to have that happen again.

So instead of telling the students what the senator had asked him to do, he [Strong] lied to them. He said, "We have to get rid of the tables because they're blocking traffic." Hundred

percent false; they didn't block traffic once. I went through there hundreds of times. So the young people, though, they didn't say, "We're not blocking traffic." They said, "Well, we'll move them gladly." Well, as soon as they said that, of course, he was trapped. Finally the word came out why they had to get rid of the tables. So he just gave out the command to get rid of them, period. That's when the Free Speech Movement started. Because as far as I was able to see, the students were 100 percent in the right. They hadn't been dealt with as adults, hadn't been told the truth, sit down together and talk about the problem that had upset the senator, anyway. The senator, by the way, was a friend of mine; I'm not against him. I was against that. So that's when the thing started. They surrounded this young man, supported him while he stayed in his car.

LaBerge: Was this Mario Savio?

Stripp: No, Mario Savio was the speaker. This was Jack [Weinberg], who was in the car. Mario was a super speaker because while he was very effective, he was not bombastic and insulting. I knew him, too.

LaBerge: Was he one of your students?

Stripp: No, he wasn't, but a number of his colleagues were. And I remember later on helping him with a wedding ceremony. He sent me a nice letter.

Anyway, the leadership of the young people gathered together to fight this thing, started the Free Speech Movement. I was working with Arleigh Williams, who's been a long-time friend of mine since 1931, and I said, "I know how heavy things are going to be on you as dean of men." I said, "About a half-dozen of these leaders, I know them personally, and I'll be glad to take personal responsibility for them day-by-day." He seemed quite relieved. Then he came back and he said, "Well," he said, "they gave orders upstairs that we can't do that." He was disappointed, and so was I.

LaBerge: Voted upstairs meaning in the Chancellor's office?

Stripp: Yes. He didn't say those words but I'm sure that's what he meant, all right. In the 1950s, it was known as the "silent generation." In the forties and the sixties, students really spoke out, argued, were dissidents, fought the war. In the fifties they were scared to death.

The Loyalty Oath, 1949-1950

Stripp: In order to head off--. A fellow would change from a communist to a right-winger; he was in the legislature and he had some bills in the hopper. One was to censure every textbook used at the University of California. So every book would have to be read through and censored.

LaBerge: Who was this person?

Stripp: Senator [John B.] Tenney. And he already had these bills in the hopper, and the University said, "Well, we'll just head him off. We'll get all the faculty members to sign a loyalty oath, and he won't be able to get these bills through." What the administration should have done was to have blanketed the alumni with the threat this guy was making so that they wouldn't vote for his bills. They didn't; they decided to have the loyalty oath.

So they sent out the loyalty oath, and 88-1/2 percent of the faculty members, either without thinking or because they were scared, signed it and sent it back in. But the rest of us refused to sign, and [Professor Edward] Eddie Tolman--for whom the Tolman education building is named--he said he wouldn't sign, so he was a key leader. Nobody in our department--nobody in speech--ever signed it. Except with a letter of rejection, because we wanted to support the people who we picked out to go to court. So we sent in the letter explaining that we were against the loyalty oath.

One of our faculty members was German. He'd escaped from Nazi Germany, and as he escaped he brought some of his papers and things with him. One of them was a loyalty oath sent out by Adolf Hitler. So we put Adolf Hitler's loyalty oath and the University's loyalty oath side by side as exhibits A and B, and the court threw out the University's loyalty oath as unconstitutional. Then suddenly all 88-1/2 percent of the faculty who had signed the thing, you couldn't find anybody on the campus who admitted signing the thing. I guess they were all ashamed of themselves and they decided to go along with the fact that really, a few of us won the victory for them. So it was thrown out. No loyalty oath.

During the time that it was controversial, I was on the speakers' bureau, went around and talked to groups like service clubs and PTAs [Parent Teacher Associations]. I would talk to these service clubs and I would say to the Rotarians or Lions or Kiwanians, "Suppose you really had to work late at the office and

it wasn't a lie; you did have to work late. That happens. And as you came home, your wife was standing at the door with an oath for you to sign that you had not committed adultery before you could come in the house. How would you feel about that?" And none of them would feel good about it. They saw the point. If they hadn't committed adultery, why would they have to sign it? And you couldn't trust anybody anyway, who had signed the thing after committing adultery. Because as it's pointed out, the first persons in line to take a loyalty oath would be the Communists. So it seemed to---. Although at first, people said, "If you're not a Communist, why don't you sign it?" but after I explained all that to them, they began to see that it was wrong to do that. So we killed the loyalty oath.

LaBerge: Who were some of the other people with you who refused to sign?

Stripp: Jerry Marsh. Ed Rowell.

LaBerge: He was your old neighbor?

Stripp: Yes. And Arnold Perstein, my favorite professor, and Joe Tussman, and Woodrow Borah. They were some of the members of my department.

LaBerge: Did you have lots of meetings of the Academic Senate during that time?

Stripp: During the Free Speech Movement we had two. It was the only time in the thirty-nine years I taught there that there were more than a thousand faculty members together for any reason. Out of the thousand, they voted something like 8 to 1 in favor of the students. So that helped the students, their support.

LaBerge: This was the famous one in December [1964], held in Wheeler?

Stripp: Yes.

LaBerge: In support of the students not being punished and kind of clearing the decks and just going on from there?

Stripp: I think the meeting we had was in Wheeler Hall, yes. It was clearly a sweeping victory for the students.

LaBerge: Can you describe the atmosphere on campus during either of those times? Either during the loyalty oath or the Free Speech Movement?

Stripp: When the loyalty oath first hit, a lot of people were scared, but a handful of leaders just defied it. It wasn't long before we were in court. It was all nullified; it didn't take a long time.

LaBerge: Were you in danger of losing your job?

Stripp: Yes.

LaBerge: I thought one of the most famous--I mean famous now--is David Saxon, who refused to sign and then got a job at a gas station. Do you know that story?

Stripp: No.

LaBerge: He was a young physics professor, I guess, at that time? And I think he both refused to sign and resigned, and did have to pump gas to make a living for a while.

Stripp: Gee. I didn't hear about it.

Most of us kept on teaching under protest, and used the money to support the court action. It really didn't take that long to do it.

LaBerge: What about during the Free Speech Movement? Did you continue to hold classes, or was there lots of disruption?

Stripp: There wasn't very much disruption; it was mainly peaceful. But there was fear on the campus. Governor [Ronald] Reagan said, "If it takes a bloodbath, let's get to it." He was going to shoot. He sent a helicopter across campus and it spewed tear gas all over. He was a little to the right of Genghis Khan. I don't think he knows much. He knew enough to stay away from the campus. The students hated him.

LaBerge: That was even later, wasn't it? During the Vietnam War, with the People's Park issue?

Stripp: I mainly remember his saying about the bloodbath to stop the Free Speech Movement. He probably said it again, I don't know.

Clark Kerr and Lessons of the Free Speech Movement

LaBerge: I guess that was the time, too, that he was instrumental in removing Clark Kerr as president, I think, in the aftermath of all of this.

- Stripp: Yes. Clark's a wonderful person. A good friend of mine.
- LaBerge: How do you think he and others in the administration handled all of that?
- Stripp: You mean Reagan?
- LaBerge: No, Clark Kerr and the people in the University administration.
- Stripp: There was a lot of pressure on Clark Kerr. He had an analysis made because there was a claim that most of the students who were protesting were some form of Communist or Socialist. He found out that 96 percent were Republicans and Democrats, and 4 percent were divided up into splinter groups of Communist and Socialist offshoots. One reason the left has never had any power in the United States is they're all split up; they're little splinters, so there was no force at all.

The students got a lot of blame for things they didn't do. The administration sent in what are called "provocateurs" to start throwing rocks and try to get the students to use violence. But the students found out the name of this provocateur, published a big picture of him on the front page of the Daily Cal so people would be warned against anybody trying to lead them into violence.

- LaBerge: Do you know the name of that person?
- Stripp: No, he was a stranger; he was an outsider. No, I didn't know him.
- LaBerge: Do you think the University learned a lesson through the Free Speech Movement and changed in any way?
- Stripp: Yes. Yes, I think the relationships between administration and the state, faculty, students, were greatly improved. And the next time there was a big dissent was when Nixon decided to bomb Cambodia [1970]. Five hundred major universities and colleges across America went to work on it right away. What they did this time, they divided up their forces and they called on the governor, lieutenant governor, assemblymen, state senators, mayors, councilmen, all kinds of leaders. They called on them and gave them facts.

I was at one of the fact-finding gatherings. It was Saturday morning, when students don't have classes. We had six experts on the Middle East who knew about Cambodia and Laos and Thailand and Vietnam, and they'd talk to us about their

expertise. The students took notes and then made up visual information sheets. Then they took them around to neighbors; went house to house. But they didn't do anything violent, just informed. I thought it was a very successful attack and a peaceful way, an informational way, so that actually the adults they were informing knew what they were talking about, knew what it was all about. They didn't just listen to the governor say, you know, "Time for a bloodbath; let's get to it." It was very well coordinated. The students worked hard on it, and how they covered all the people they covered absolutely amazes me. And they were doing that across the country.

LaBerge: Were you sort of a moderator for them? Like a peace group?

Stripp: Well, I had my own classes and I drove them wherever they wanted to go to deliver the material. I was in on the gathering of the material. I went over it first; checked it out. Then members of my classes all wanted to cooperate, so I just took the car and drove them around wherever they wanted to go. It was done informally; there wasn't a hard-and-fast structure.

LaBerge: How did you feel during the Free Speech Movement about the disciplining of students?

Stripp: I felt the students shouldn't have been disciplined at all, and they were peaceful, and they were right. But, of course, when it comes to property, property is quite often considered more important than human life and right cause. So because they occupied the building, they were trespassing and therefore they were punished. And mistreated, too. When they were taken out, they made a point to bang their heads on the steps, as they pulled them downstairs.

LaBerge: How involved were you in the Academic Senate?

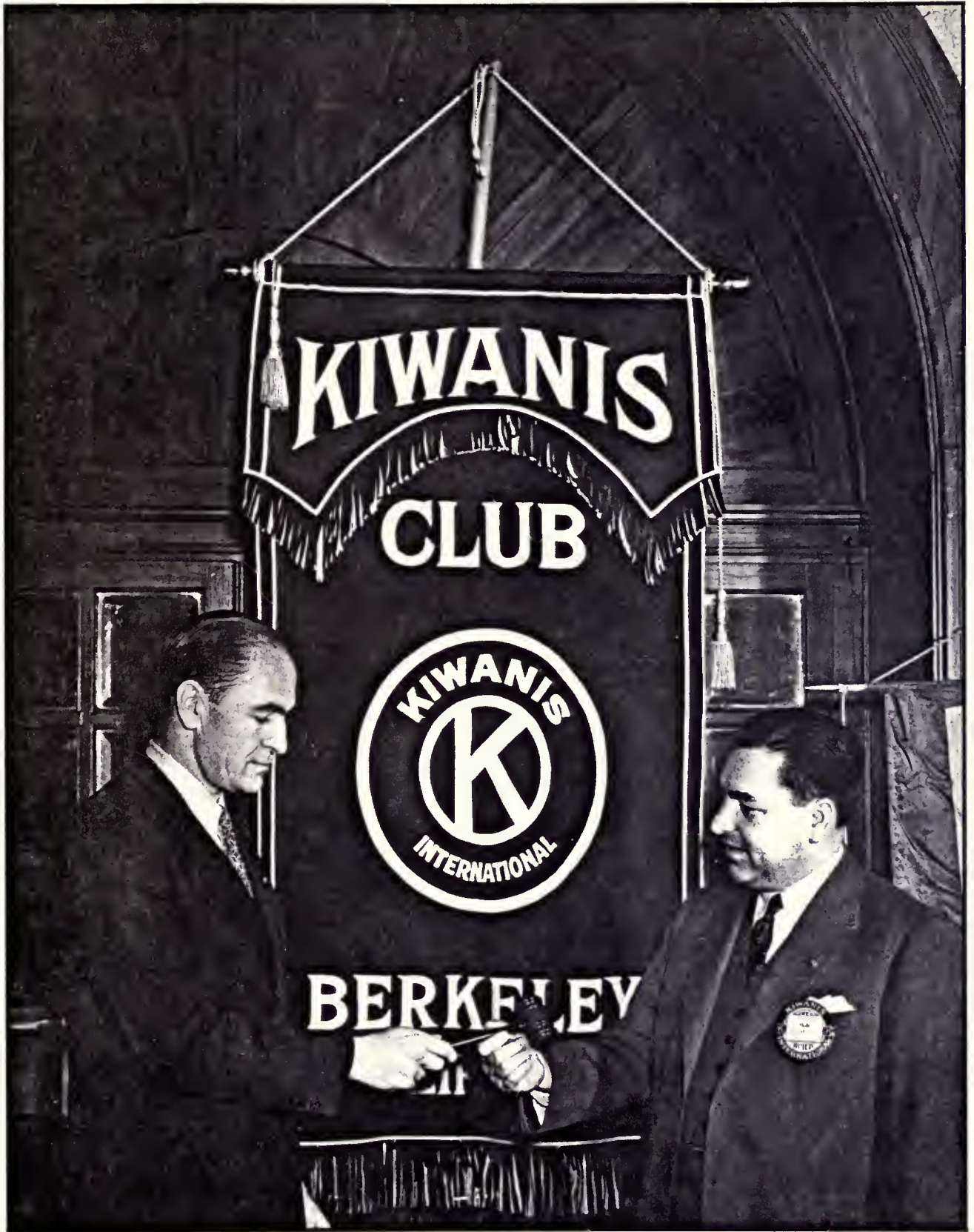
Stripp: I wasn't in the Academic Senate because I was a director of forensics and a lecturer in speech; I was not on the professorial ladder. I went to the faculty meetings, but they were open to all faculty members, not just Academic Senate.

LaBerge: I didn't know that there was a pecking order there, or what it was.

Stripp: Yes.

LaBerge: Well, at the same time you were doing this, you were also pastor at different churches and doing other jobs, too, weren't you?

Stripp: Yes. In the fifties I was at the interracial church.



Fred Stripp, left, as president of the Berkeley Kiwanis Club, receiving the gavel from Robert Miller. January, 1946.

LaBerge: And then you were minister of education somewhere, also.

Stripp: That was in the forties.

LaBerge: Do you have something more you want to say on either of those subjects?

Stripp: No, I think that covers it.

LaBerge: Why don't we stop there?

Clubs and Awards

LaBerge: Would you want to talk about any of your orations, the different subjects that you're an expert on?

Stripp: Sure.

LaBerge: I've got a list of them.

Stripp: Okay.

LaBerge: I have a couple of small questions that don't take very much time. What was the Berkeley Breakfast Club, and the Berkeley Kiwanis Club, because you were involved in both of those for a long time. And the Berkeley Y, isn't that right?

Stripp: Yes. And the Outlook Club. It's a discussion club.

LaBerge: So we could talk about those different clubs and your orations, or just one of those?

Stripp: We could do both.

###

LaBerge: Do you want to start with the Benjamin Ide Wheeler Award?

Stripp: Oh, no. Start with it in chronological order. In 1983 I received the Alumni Trustees' Citation because I was president of my class [1932] and I led the effort to raise \$350,000 to endow a chair in the name of the class. We told Chancellor [I. Michael] Heyman he could use it for anything he wanted to. Didn't have to be for physics or public health. He needed it right away, because Yale was trying to get one of our best English

professors, who happened to be a graduate of Yale, back to Yale and serve on their faculty. So Heyman called him in and said, "If you stay here, I'll give you all the perquisites of this chair founded by the class of 1932." There were a lot of things that he could do--research and travel--as a result of our raising that money, using the interest. So we felt very good about that.

LaBerge: What was the professor's name?

Stripp: Stephen Goldblatt. He was in English. I didn't know him personally. We probably have a picture of him in one of our scrapbooks.

Stripp: Then in 1986, I had a special honor. In 1966, Henry McGucken and I had started a debate between San Francisco State and UC Berkeley on civil liberties in memorial to Alexander Meiklejohn. And after it had been going twenty years, until 1986, they called us and asked each of us to come over and be the moderator of the debate. Of course, you have only one moderator of a debate, and neither of us were really going to be the moderator; they just wanted to be sure we were going to be there because they dedicated this big plaque as the McGucken-Stripp plaque, where all the champions' names would be inscribed for that debate.

More recently, in 1988, the Berkeley Breakfast Club, 200 members, has a memorial for one of its long-standing executive secretaries, a wonderful fellow. It's called the Harry Stoops Memorial Award, and it was unanimously voted that I would receive it. So I was able to get up that one morning and go down to breakfast, have my picture taken by the plaque. I was very proud of that.

Then in, I think it was in February, the present director of forensics at Cal [Minh Luong]--he's from Vietnam, I think--was reading over the history of the debate program. He discovered that I was the one who got the budget raised for UC Berkeley from \$2,500 a year to \$16,000. We then became a national power and won the Western sweepstakes the first time we were out. So the Chancellor was very proud that he raised the budget to \$16,000, matched Stanford and UCLA and the University of the Pacific. Also, the student made a plaque--Dorrie can show you that--appreciating what I'd done for the forensics team. They decided to name the winner of the tournament that we have every year for high school students. When I first started it, I think we had about 500 students from high schools come to the tournament. This last year we had, I think it was 1,500, and they came from eleven different states. At the end of the tournament, one student is selected out of that number, whatever it is, to

receive the Dr. Fred Stripp Award as the outstanding speaker of the tournament, which is another nice honor.

And the Berkeley Citation--I was nominated for that but I never thought I'd get it.

LaBerge: Why didn't you think you'd get it?

Stripp: Well, the people that I'd seen get it seemed to me of such high stature that I probably wouldn't get it. But I did receive it; I was delighted, and on May 18, 1989, I guess, it was given to me when the rhetoric department had its graduation ceremony. About a thousand people were in Zellerbach Hall for that, and I received the award there from the provost, Leonard Kuhi. He made a special trip to the graduation to make the presentation to me.

The Benjamin Ide Wheeler, never expected to get that, either.

LaBerge: And that's awarded by the city, is that right?

Stripp: Yes. What they do, the whole committee comes to your house and tells you that you won the award. It's a very overwhelming experience.

LaBerge: Were you in bed at this point?

Stripp: No, I was downstairs in front of the fireplace. But they all came in and sat around the front room. Chairman Kirk Rowlands told me I'd been selected winner. I was bowled over. They had the presentation on earthquake day, October 17 [1989]. Loni Hancock was there--mayor of the city. So she made the declaration that October 17 would be called Dr. Fred Stripp Day. Of course I took a lot of kidding about that.

LaBerge: This was earlier in the day, I assume?

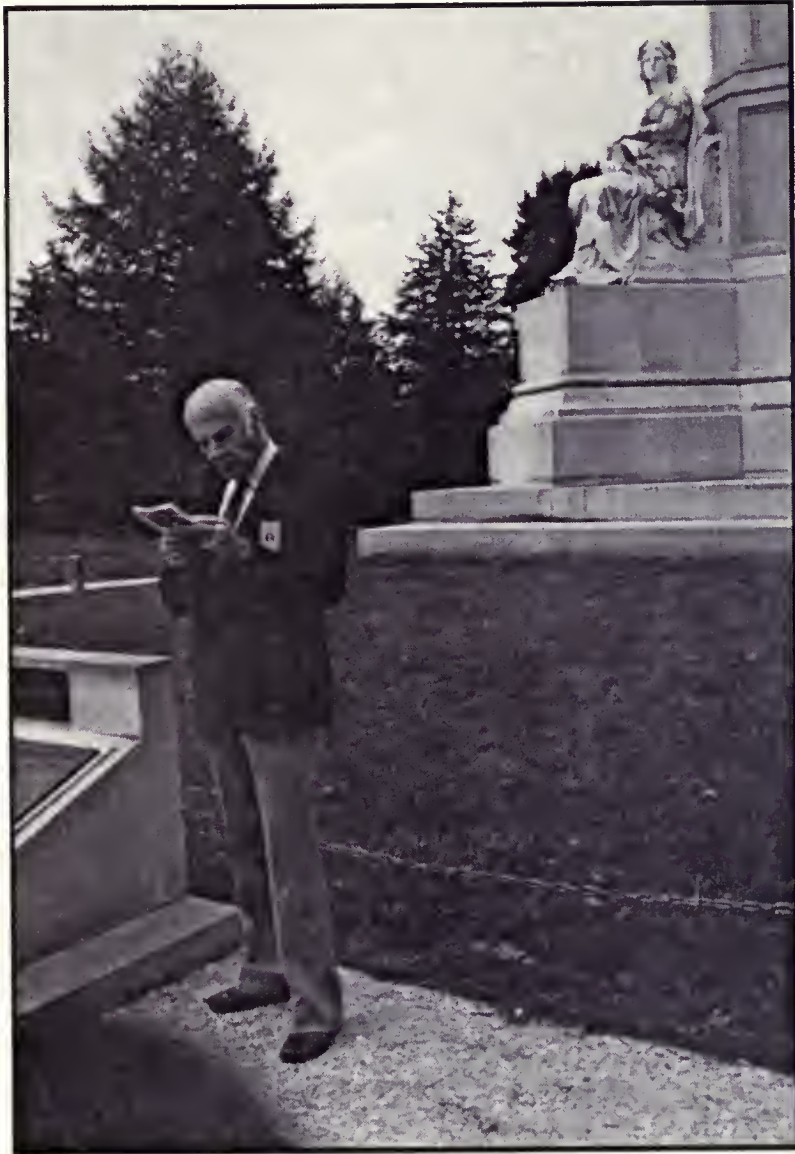
Stripp: We were all finished and all home when the earthquake hit. The maitre d' told me at H's Lordship's that they served between 240 and 250 people, and everyone told me it was the largest ever attendance at a Wheeler award luncheon. We had family members and dear friends, club members from all those groups. Dorrie got me a new suit. It was one of the happiest days; really, thoroughly enjoyed it.

LaBerge: That's a pretty good list.

Stripp: [laughter] Dorrie showed you the Clergy Award?

LaBerge: No, but she will.

Stripp: So that's the story about that.



Delivering "Lincoln at Gettysburg" to Cal alumni.
Gettysburg, Pennsylvania, circa 1975.

VII ORATIONS

[Interview 6: January 12, 1990]##

Abraham Lincoln and Edward Everett at Gettysburg

LaBerge: Did Mrs. Stripp tell you I saw all of the awards downstairs? She showed them to me.

Stripp: Yes. [to Mrs. Stripp] Is it possible just to show her the Lincoln collection of books so she'll know what I'm talking about? In the corner, in my study. I want her to know what I'm talking about. [tape interruption]

I made a study of Lincoln's religion, and while I was doing that I sort of covered a couple of other studies, too. That was my main research thing.

LaBerge: That was the main topic about Lincoln that you researched? His religion, or Lincoln?

Stripp: No. Lincoln and his religion and--. I'll go into it when we're ready.

LaBerge: Shall we just start in with the orations? I know your most famous one is "The Other Gettysburg Address." Or maybe that isn't --

Stripp: It's "Lincoln at Gettysburg."¹

LaBerge: Why don't you tell me about that?

Stripp: The thing that inspired me, as I mentioned, was when my grandfather, when I was six and a half, took my hand between his

¹A videotape of this speech and other speeches of Dr. Stripp are deposited in The Bancroft Library.

hands and said, "Now, Freddy, you can say you shook the hand that shook the hand of Abraham Lincoln." Because he was in the grand army of the Republic and was one of the members of the contingent of guards assigned to protect the president. Afterwards, Lincoln went around the circle and thanked everybody, shook hands. So of course my grandfather took that right hand all over Arlington, Washington. Anybody that wanted to shake the hand got to do it. It impressed me so much because, first of all, I was crazy about my Irish grandfather. He was a wonderful guy, and when he talked about Lincoln and being his guard, it was really like a religious experience.

So that got me inspired. I began to read about Lincoln, collect books about Lincoln--that's why that big library's in there--and then I began to read a lot about him. As I did, I jotted down things that could make up a speech. So I thought Lincoln at Gettysburg was a crucial moment in the historical life of the country, at Gettysburg, and a crucial time in his life. So I built my speech around that, around the 1863 oration that he gave. The two-minute oration.

At that time it was not known as THE Gettysburg Address. He was just a fill-in. They even quarrelled about whether to invite him, because they didn't know he was serious enough to speak at a solemn occasion without making jokes and spoiling it. But they finally compromised and said, "Well, if he just talks a short time, it'll be all right." So he got the letter and he turned around to his secretary and said, "I see they want me to make this one short, short, short." That's an exact quote; exactly what he did.

In the process of writing my oration, "Lincoln at Gettysburg," I studied very carefully a two-hour speech of Edward Everett and I'm convinced that most people have never read it. They just assumed that Lincoln's was a masterpiece, which it was, and the other guy didn't give a very good talk but Edward Everett, who was governor and senator of Massachusetts--he gave an excellent talk. I've read it several times.

LaBerge: Did he speak at the same time?

Stripp: Everett spoke first, yes. He was a terrific orator. Had a voice like the silver bells of Moscow, they said. And his voice carried; he knew how to project it. He was a great speaker. He could bring tears to people with a two- and three-hour oration. So I published "The Other Gettysburg Address," in which I talked about Edward Everett's speech. It was well accepted because most people didn't even know who the other Gettysburg speaker was.

LaBerge: I didn't know until I met you. [laughter]

Stripp: Even Herbert Gold, the famous writer in San Francisco. When he read the manuscript at the request of a friend of mine--we shared parliamentary law together--he said, "Oh, you should publish this." He said, "I never heard of the guy, never knew his name." I did publish it in Civil War History¹ and in Western Speech.² Different articles, the same idea. So that's how I got going on that. And I've given my "Lincoln at Gettysburg" hundreds of times. Always loved it; still do.

General Bill Dean

Stripp: Then I decided that I wanted to do a speech in tribute to General Dean, who was a prisoner of war in the Korean strife. He held himself with such strength when he was under torture that one of his captors defected to the United States of America. Well, there was a very, very, modest guy. And one evening we were scheduled to have him speak at the Veterans' Hall and tell about this experience. He was in prison three years. You can't believe this, but I swear it's true: I was there with my robe ready to give the invocation and the benediction, and I was especially glad to be there because they were going to make two speech awards to two students, one who had given the speech on Washington, five minutes long, the other speech on Lincoln, five minutes long. The one on Washington was given by our oldest son Steve. He won that essay contest. So I was there in a double capacity.

But I heard with my own ears Bill Dean walk over to the chairman of the evening and say, "You can hear me anytime," he said. "Put him on. Listen to his 'Lincoln at Gettysburg.' It's much better than I could do." Of course I didn't dream of doing it. It was such a compliment that I made up this speech especially for him. I called it "Brothers Blue and Gray." And I gave it to about 150 members of the Breakfast Club--he was one of them--and when I finished, he took my hand and said, "Well," he said, "it even went beyond my expectations," which [laughter] if you knew Bill was a real compliment. He didn't say much. I asked the fellows to give Bill a standing ovation--I dedicated

¹"The Other Gettysburg Address," Civil War History, Vol. I, No. 2, June 1955.

²"The Other Gettysburg Address," Western Speech, Winter 1968.

the speech to him--and believe me, they did. So that's how I did the next oration, "Brothers Blue and Gray."

LaBerge: Did you know him before he was a prisoner of war?

Stripp: No. I met him at the Breakfast Club.

The Berkeley Breakfast Club

LaBerge: While we're on that, can you just tell me what the Breakfast Club was?

Stripp: Yes. It's a social organization. It's not a service organization. We get together only to have fun and to hear good programs. We don't do anything altruistic. It's just a fun group. It's like the Lake Merritt Breakfast Club or the San Francisco Breakfast Club. They get together just for fun. And that's what it is. There are so many fellows in it who repartee quick-on-the-trigger, know just where to interrupt and not seem rude. People get used to coming to our club expecting to exchange repartee between the speaker and the audience. Believe me, we never fail them. So it was a great experience. They naturally would not interrupt a speech dedicated to Bill Dean. We meet at seven o'clock in the morning on Friday.

LaBerge: Would you always meet at the same place?

Stripp: Spenger's. We didn't always meet there, but we met there most of the time that it's been in existence. When we were smaller, getting started, we met at the Hotel Shattuck. Then we expanded so now we have 200 members, and you can't really comfortably get that many in a small place, so we always meet now at Spenger's, seven o'clock on Friday mornings. And they're full of fun.

That's the club that I mentioned, gives the memorial award in memory of Harry Stoops, our long-time secretary who ran the club, really, took the responsibility. So every year they'd pick out somebody that they say exemplifies the spirit of the Breakfast Club, and they put his name on the plaque that's dedicated to Harry. So I got my name on the last one. A real honor to me to be chosen. In fact, the president and the first winner came to the house to tell me that I'd been chosen unanimously to have my name on the plaque.

Civil War Stories

Stripp: Then I had an idea while I was going through my studies on Lincoln and his religion, and the other Gettysburg Address, and the Gettysburg Address, to mark in the margin "CWS" if I thought it was a good Civil War story. And, oh, I guess I had at least a hundred marked. So when I retired from Cal, the first research job I did was to go through all these stories. And then I started with a prologue naming several of the colorful characters from the South in the Civil War. Then I started with Fort Sumter and I ended with the victory parade on Pennsylvania Avenue after the war was over. And I don't make any transition; I just tell one story after another, and they fit just perfectly. Of course, I made them do it. Those are called "A String of Civil War Stories." That was my next one.

The Jefferson Oration

Stripp: Then I was invited in 1984, October 16 through November 1, to go on a George Washington tour with the Cal Alumni, and I would speak on Civil War history or Lincoln. But I also added speeches on Washington and [Thomas] Jefferson. I used to try it out on the folks at home first. I remember when I prepared the first Jefferson oration. I had the family in the front room listening to me give it. I always give it by heart; I don't use notes. It was good to have that kind of audience because I knew they would tell me anything I needed to know, anything that I inadvertently missed or got right or wrong. So then I felt confident when I went out and gave my first Jefferson oration in public, because I'd had that experience with my family and especially Dorrie.

LaBerge: When did you give the first Jefferson?

Stripp: Well, I first gave my series at an alumni tour in the George Washington area, and when we'd come into Monticello I'd give my Jefferson. Come into Mount Vernon, my Washington. Come to the Civil War grounds, I would give my string of Civil War stories and Brothers Blue and Gray. And when I got home, I had these orations and I was in demand and gave all of them many times in the eighties.

But that added two more to my repertoire, and I thoroughly, thoroughly enjoyed preparing both speeches. So now I had three great Americans that I was talking about: Lincoln, Washington,

and Jefferson. Worked very hard on all of them. I'm very pleased with them; I've given them scores of times since 1984.

First Ladies of America

Stripp: Another thing while I was traveling back there, I began to read about the First Ladies of America. It's amazing when you begin to read about these ladies, some of the terrible tragedies and some of the great triumphs that these ladies have known. A number of them, in my opinion, would have been better presidents than their husbands. Most influential ladies. Beautiful people, brainy people, charisma. So I start--I don't go in chronological order, but I cover every First Lady with some kind of reference to her, even if it's just a sentence long. That speech has gone over big, not just with women, either, having given it to all-male audiences, too.

So basically those are my historical orations, which I love preparing and I love delivering. And I thoroughly enjoy trying to restore the great tradition of the oration in the American life of speech and rhetoric.

LaBerge: Which First Ladies? Could you just name a couple that you particularly like?

Stripp: Yes, Eleanor Roosevelt. I thought she was a magnificent First Lady. And the world apparently agreed with me because she was named the First Lady of the World twelve straight years. By global vote.

Abigail Adams would have been a lot better than John. Some of them were both great, but they were both equal, like Dolly Madison and James Madison. That was a perfect pair, because neither one ever tried to overshadow the other. They were just great, both of them.

There were some very difficult First Ladies. Mary Todd Lincoln was one of the most difficult. Very hard to placate; she had an awful temper, and very selfish. She turned into a mental case. But many of the ladies, I could just unstintingly praise them, they were so good.

So I enjoyed that very much, and what I do is call it "The Tragedies and the Triumphs of Our First Ladies." And then I start out with Tragedy Number One, and then I give maybe three or four tragedies. Then Triumph Number One, and I give three or

four triumphs. I alternate back and forth with triumphs and tragedies. I start off with a very dramatic First Lady who really never got to serve. That's Rachel Jackson. She was slurred in a contemptuous whispering campaign against her, because she and Andrew got married and they didn't realize--they were sure that Lewis Robards had divorced her. They found out that he hadn't, so the political opposition started a rumor that a vote for Jackson would put a whore in the White House. That's the kind of thing that I think actually killed her. She died as a result of that terrible miscarriage of justice and slander. She was quite a person.

Why Abraham Lincoln?

LaBerge: What do you most admire about Lincoln?

Stripp: I most admire his honesty. He happened to be in the right place at the right time, with the right idea. I wouldn't have agreed with him had I lived then, because I would have been an abolitionist. But if he were one, he would never have been elected president, never. So the fact that he didn't stand for what I consider to be the right thing was also the thing that gave him the opportunity to sign the Emancipation Proclamation. So I don't agree with his stand against blacks, because he was prejudiced. But I know that he just happened to be the one person who fit into the historical spot that was needed just at that time, to be the Great Emancipator. But his anti-black statements have been quoted all over the South, big full-page ads. So he had a bad attitude toward blacks. He thought himself superior, as a white man, to all blacks. But I admire his honesty, his leadership, an exceptional commander-in-chief. Very good in compromising and advancing whatever cause he was for, a little bit at a time, and achieved things that more liberal people like myself or Senator Charles Sumner couldn't have achieved because people wouldn't have followed us; they wouldn't have voted for us. But they did for him.

Other Speeches: Baccalaureates, Temple Beth-El, and Job Corps Training

LaBerge: How about your other speeches at baccalaureates?

Stripp: I gave a baccalaureate speech to the class of 1950, "Will the Church Defeat Christianity?" pointing out the difference between

the organization and the quality of life. I've been critical of the church for years, but not of Christianity.

LaBerge: When you would give an address like this, would they suggest a topic, or were you free to pick whatever you'd like?

Stripp: I could pick whatever I liked in some cases, but some of them heard a particular speech and asked to have me give that particular speech. Like "The Larger Golden Rule," and "The Jews and the Crucifixion."

LaBerge: Tell me about that one.

Stripp: Well, there's always been an anti-Semitic attitude that the Jews killed Jesus. Of course, he lived among the Jews and he was Jewish. There was hardly anybody around except Roman overlords who weren't Jewish. But there were also eleven people with him. Most of them eventually gave their lives for him, the disciples. They were people who were Jewish, who did everything they did for him. But even as late as this century, they have a chant in New York which says, "Sheeny, Sheeny, kill my Lord." That means when a Gentile is yelling at a little Jewish boy or girl, that "you killed my Lord." And of course the little children don't know what they're talking about.

So I prepared this on "The Jews and the Crucifixion," and I delivered it in Temple Beth-El in Berkeley. The rabbi had copies made for everybody in his congregation. He said it was the first time he ever heard of any Gentile talk about the Jews and the Crucifixion and make it clear that it was the Romans who were in charge--Pontius Pilate bringing the Jews that killed him and all. I pointed out that we don't call Athenians "Socrates-killers" even though the Athenians killed him. Because they lived in Athens, and that would be a natural place. If he was going to be executed, that's where he'd be executed--among Athenians. And the same with Jesus. But it was a small contingent of extreme right-wing religious fanatics who were whipped up into a mob frenzy in order to kill him.

##/

LaBerge: I also have on a list that you gave Job Corps training speeches and other things like that?

Stripp: Yes, I traveled to various states to speak to the people in charge of Job Corps training, and thoroughly enjoyed that. I'd give what they call the keynote speech. So I got to travel to a number of states I never would have seen because I gave the speeches for the Job Corps.

LaBerge: What would you talk about?

Stripp: I'd talk about the opportunities that lie ahead for job training, how important it is. You've got to be able to fill out a job application, have to be able to read and write. You have to have skills; you can't just go out and say, "I'd like a job; I can do anything." People were not interested in that. I would express my appreciation to the Job Corps training people, and studied, of course, what they did, and how they did it, and when. I would summarize that and urge them to continue in the Job Corps training.

LaBerge: How would you get a job like that?

Stripp: I used to work through the labor department at Cal, and they would ask me to teach parliamentary law or speech for a union. I would do it, and one of the fellows heard me do it, and he got the idea of having me speak to the Job Corps. So that's how I got started.

LaBerge: You have such a wide range of experience and you've done so many different things.

Parliamentary Law

Stripp: I don't know if I told you about parliamentary law.

LaBerge: Not really. I mean, you just mentioned it in passing. So go ahead.

Stripp: Well, President [Robert B.] Sproul received a letter from the Realtors Organization; all those west of the Mississippi River were going to meet in Oakland, and they wanted Dr. Sproul's expert in parliamentary law to give a forty-five-minute lecture on parliamentary law. Well, President Sproul didn't have a [laughter] parliamentarian. He didn't know where to find one, because we don't actually have one on the campus. So he called in people from English and speech, and talked with them about it. Our chairman, Jerry Marsh, called me, and he said, "You've been president of a lot of organizations, haven't you?" I said, "Well, some." He said, "Well, you must know something about parliamentary procedure, don't you?" I said, "Oh, you have to, to run the meeting." He said, "You're giving a forty-five-minute lecture to [laughter] all the realtor representatives west of the Mississippi River."

I loved President Sproul very much, and I wanted to do the best I could for him and make him appear in good graces with the realtors. So I found that we were right next to a wonderful person in Piedmont who, in my book, was the finest parliamentarian who ever lived: Alice F. Sturgess, who wrote The Sturgess Standard Code, which is as much improvement over Robert's Rules of Order as a jet plane would be over a covered wagon. Robert's Rules of Order are not tied in with the Constitution or the law. He's just a good publicity man; he just got his name everywhere. But her book, her code, which would take his place, is superior. She also has a book that you can actually understand, called Learning Parliamentary Procedure. I read that book. So when she heard about me giving this speech, she called me up and said, "I'm writing a new book; I'd love to have you come over and read it and see if it's all right." [laughter] The expert.

So overnight I was an expert, and I read the book. I told her the truth, of course. I read the book, and it was an exceptional book. I used it after that when I taught parliamentary law. I was invited to teach in cities that are outside of the area here because a lot of people wanted to know and learn parliamentary law.

One case, Alice Sturgess thought her husband was going to die. He actually outlived her, but she thought he was going to die, so she had to cancel a job she had been given as parliamentarian of the Soroptimist Clubs of California meeting in Los Angeles in convention. So she said would I go down there and do it? I did; I went down and did it. It was quite interesting to be the only man in a roomful of about 300 delegates. They treated me like a king, and at the end of that three-day session they all sang, "Let me call you Sweetheart." [laughter]

So that's how you get to be an expert. When nobody fills in, you just step in; you're the expert. And I did learn a lot, of course. So I've served as parliamentarian for conventions, conferences, clubs.

LaBerge: I read, I think, in your scrapbook, that there have been videotapes of some of your speeches?¹

Stripp: Yes, all those speeches that I spoke of have been videotaped. I mean all the historical ones, and they're all in the archives at the University of California. They were purchased and donated by

¹Deposited in The Bancroft Library.

the members of the Berkeley Breakfast Club. While they were at it, they asked the members, would they like to have some of the tapes? I think they told me, the last I heard, they sold around a hundred of all the tapes, just to members to take home and have for themselves. Of course, they had heard all the speeches.

LaBerge: Well, that gives me hope because now I can hear them.

Stripp: Yes. They're not perfectly done. They were done as a service of love by the Breakfast Clubbers.

LaBerge: You mean like home movies?

Stripp: Well, they're not quite that bad, but they're not expert. But the one I gave to the San Francisco Rotary Club, on Lincoln at Gettysburg, and the one I gave at the Sirs [Sons in Retirement] in San Leandro at the Blue Dolphin, on Washington, are probably two of the better ones. I've spoken to, oh, a half a dozen of those groups.

LaBerge: What would you speak on, usually, at high school commencements?

Stripp: Usually on the difficulties facing the students as they graduate, and how to meet those difficulties. I used to be on the circuit; I used to give commencement addresses all up and down the state. Enjoyed it. Always enjoyed speaking. The only time I was ever nervous was the time I was running for student body president and I had to talk about myself. Other than that, I always looked forward to it the same way as I would a softball game or a basketball game.

LaBerge: That's amazing because I don't think that's most people's experience--to like to speak. It certainly isn't mine.

Helping Students Overcome Fear of Speaking

Stripp: I learned that in the thirty-nine years I taught at Cal. I had to use various techniques to even get people to stay in the class. They were so frightened. I remember one fellow, he got up and started to speak and I could tell he wasn't going to be able to finish. His first name happened to be Smith. I said, "Smith, why don't you stop right there, go out in the hall, walk up and down a few times, get yourself a drink of water, come back and start over again." Years later he told me that completely changed his life.



December 1, 1937



December 1, 1987

Then I had one fellow who was the most nervous guy that I ever had in any class. He didn't want to get up and give his speech, but he forced himself to, because his job kind of depended on it. When he finished, his hands were frozen in position on his hips. He couldn't unlock his own hands. So I didn't think he'd come back, but he did. About the fifth time--we were in a carpool, it was during the war--about the fifth time we were riding together to the class, he said, "I can hardly wait to get up there and speak. I love to speak now." [laughter] It was just so amazing, the transformation in just a few weeks.

So you can overcome almost anybody. Although there was one person that I never met. His friends were trying to get him to take the course, so they got the course all set up. They all signed up for it and they all came, and he didn't come. So they tried again. Same thing. I never saw the guy. But they really tried. So there's one fellow who refused to learn to speak. To the last of my knowledge. You have a lot of people who are very, very nervous.

Family Life

Stripp: Maybe I could answer one more question that would sort of make a good finish.

LaBerge: Could you say something about your family life?

Stripp: Oh, yes. I was very fortunate as a child to be born--. I owed my life to baseball. My father was a professional baseball player, and my two uncles--my mother's two brothers--were also professional baseball players. The two teams played against each other, and when the game was over, my Uncle Jess walked over to my dad and said, "Wouldn't you rather come home to our house and have a home-cooked meal? My mother's a wonderful cook. She sure was. My dad was a real homebody; he'd been sitting in a room back in the hotel with his team. He went home with Jess and Pat, walked in the door. My mother was playing the piano, and that's how they met and married. So I owe my whole life to [laughter] organized baseball. And I got to be the fair-haired boy in baseball because I happened to be the first kid that was born to anybody on the Ogden team and the Salt Lake team, so I got to be the mascot of those teams. I knew all the players by their first names, and it just made me a happy little kid.

LaBerge: How about your present family life?

Stripp: Oh, present family life. Oh, right. In my present family life, since I was diagnosed as having pancreatic cancer, I found out that I could not be operated on, no chemotherapy and no radiation, but I did read a book that our daughter Ginny recommended to us--Carl Symington's Getting Well Again. I read that on November 8 over a year ago. 1988. I read it right straight through, and since then I've been positive. Because the only thing I have going for me is--. I have visualizations three times a day, and hearty singing, hearty laughter, brisk walking. I'm not doing those things now, of course, but--. So when I was diagnosed as having three months to live, that was November 1988, that brought me into February, and you can see we're almost a year past that now. Since there's no cure known and no treatment known, it all has to be done through the power of the mind over the body.

That means I have to eliminate from my circle, my influence, all negativity. I had the best Thanksgiving that I've ever had in my life. This last Thanksgiving, I'll never forget it.

The year before, I was in the hospital, not able to come home for Thanksgiving. Only one I ever missed, and I was so homesick it reminded me of when I was an eleven-year-old kid. They sent me home from camp, I was so homesick. And I thought of that again a year ago, Thanksgiving. But when Dorrie came down to see me after Thanksgiving dinner, it vanished. The homesickness, when she walked in the door, just disappeared.

So this last Thanksgiving we all sat around the table and I said a few things about the history of Thanksgiving, told them about my own personal feelings. I had tears in my eyes and a catch in my throat, and I'm told I wasn't the only one. But I got through, and we held hands around the table. Twelve people at the table, and not one negative person. It was a marvelous experience, wonderful memory. I've gone through that scene in my mind many, many, many times. It made me so happy. One of my happiest nights ever.

So I had to keep this positive attitude, and have just tried to consistently be positive. The family backs me 100 percent. Never get anything negative from my darling Dorrie. She's one of the reasons I'm alive. The main reason, I would say. The three young people, they're all positive. My sisters and my brother, Dorrie's brothers, everyone around me, is positive. So when you're in an environment like that, it makes it easy to dismiss negativity.

So the outstanding thing right now in my family life would be the positive support that I get from every member of my

family. And then the love that I get, in addition, from every member of the family. I wrote them a song called "The Luckiest Dad in the World," where I sing about my children, and I also have one I'd love to sing, a lovesong to my wife. I love to sing those, and I have a beautiful family life, married life. I honestly, honest to God, even with cancer, believe myself to be the luckiest guy in the world.

TAPE GUIDE

FRED STRIPP

Interview 1: January 5, 1990	1
tape 1, side A	1
tape 1, side B	9
Interview 2: January 8, 1990	18
tape 2, side A	18
(side B not recorded)	
Interview 3: January 9, 1990	24
tape 3, side A	24
(side B not recorded)	
Interview 4: January 10, 1990	31
tape 4, side A	31
tape 4, side B	38
Interview 5: January 11, 1990	39
tape 5, side A	39
tape 5, side B	46
Interview 6: January 12, 1990	50
tape 6, side A	50
tape 6, side B	57

INDEX--Fred Stripp

- Acree, Claude, 31
 Adams, Abigail, 55
 Adams, John, 55
 Albrier, Frances, 28
 Alpha Kappa Lambda, 10
 ASUC, 10, 18-19
 awards, 50
 Alumni Trustees' Citation, 46-47
 Benjamin Ide Wheeler, 48
 Berkeley Citation, 48
 Clergyman of the Year, 37
 Dr. Fred Stripp Award, 47-48
 Harry Stoops Memorial Award, 47,
 53
- Baptist Church, 9-10, 21, 25, 32
 baseball, 2, 6, 8, 61
 Berkeley Breakfast Club, 46-47,
 52-53, 60
 Berkeley, city of, 6-7
 Berkeley High School, 6-10, 24-25
 Borah, Woodrow, 42
 Boy Scouts, 9, 12
Brown v. Board of Education, 25-26
 Bunche, Ralph, 25
- Civil War, 3, 17, 32
 Class of 1932, 46-47
 Communist Party, 42, 44
 Cooke, Clair, 34-36
- Dean, General Bill, 52-53
 debate
 Berkeley High debate team, 7-10
 University of California, 21-23,
 28-29
 Kennedy Memorial, 23
 Medaille Joffre Competition,
 22-23
 Meiklejohn Memorial, 23, 47
 Dellums, C.L., 28
 Dellums, Ron, 28
 Democratic Party, 20-21, 44
 Deutsch, Monroe E., 19
- Emancipation Proclamation, 56
 Everett, Edward, 51-52
 fair housing, 26-28
 Ford, Addison, 26-27
- Gallagher, Buell, 27
 Goldblatt, Stephen, 47
 Goldwater, Barry, Sr., 39
 Gordon, Walter, 28
- Hancock, Loni, 48
 Heyman, I. Michael, 46-47
 Hitler, Adolf, 33, 41
 Hoover, Herbert, 20
 Hutchinson, Claude, 30
- integration, 26-29
- Jackson, Andrew, 56
 Jackson, Rachel, 56
 job corps training, 57
 Johnson, Hiram, 19
 Johnson, Wally, 26-27
 Jones, Frankie, 26
 Jones, Len, 29
- Kasai, Miye, 24
 Kerr, Clark, 43-44
 Kiwanis Club, 12, 26, 37, 41, 46,
 48-49
 Knowland, William, 39-40
 Kuhl, Leonard, 48
- Landon, Alfred, 20
 Lincoln, Abraham, 3, 17, 50-52, 54,
 56, 60
 Lincoln, Mary Todd, 55
 Luong, Minh, 47
- Madison, Dolly, 55
 Madison, James, 55
 Marsh, Gerald, 16, 42, 58
 Marshall, Thurgood, 25
 McCall, O.W.S., 19, 32

- McCallum, Almon, 10
 McGrath, Harry, 10
 McGucken, Henry, 47
 ministry, 12, 17, 31-38
 Chinese Church, 37-38
 decision, 9-10
 Fellowship Church of All Peoples, 38
 South Berkeley Community church, 27, 37-38, 45
 St. John's Presbyterian Church, 37
 Thousand Oaks Baptist Church, 13-16, 19-21, 32, 37
 Moran, Avelena Sickman, 2-5
 Moran, Tom, 2-5, 32, 50-51
 Mother of the Year Award, 29-30

 NAACP, 24-29
 Nasom, Roy, 12-13
 Nixon, Richard, 44

 Ogilvy, Leslie, 6
 Orations, 46, 50-58
 "A String of Civil War Stories", 17, 54
 "Brothers Blue and Gray", 52, 54
 Jefferson, 17, 54-55
 "Lincoln at Gettysburg", 17, 50-52, 60
 "The Jews and the Crucifixion", 57
 "The Larger Golden Rule", 57
 "The Other Gettysburg Address", 50-52
 "The Tragedies and Triumphs of Our First Ladies", 17, 55-56
 Washington, 17, 52, 54
 "Will the Church Defeat Christianity?", 56-57

 Pacific School of Religion, 10, 14, 19-21, 27, 32-33
 parliamentary law, 52, 58-59
 peace, 10, 15, 21, 31-33, 38, 44-45
 Perstein, Arnold, 42
 Prohibition, 20

 Reagan, Ronald, 43-44
 Republican Party, 20-21, 39, 44
Robert's Rules of Order, 59
 Robinson, Earl, 29
 Robinson, Jackie, 28
 Roosevelt, Eleanor, 55
 Roosevelt, Franklin Delano, 20
 Rowell, Ed, 8-9, 42
 Rowell, Galen, 9
 Rowell, Margaret, 9
 Rowlands, Kirk, 48
 Rumford, Byron, 30
 Savio, Mario, 40
 Saxon, David, 43
 Scranton, William, 39
 Sickman, Marie, 3-4
 Smith, Earl, 32-33
 Sproul, Robert G., Sr., 19, 58-59
 Stanford University, 18-19, 22-23, 47
 Stoops, Harry, 47, 53
 Stripp, Betty, 2, 15, 20, 62
 Stripp, Doris Griffiths, 12-14, 16-17, 19, 27, 29-30, 33, 36-37, 47-50, 62-63
 Stripp, Fred Sheridan, Jr.
 childhood in Montana and Utah, 1-6
 illness, 17, 62-63
 marriage, 12-14, 19
 ministry. See ministry.
 orations. See orations.
 philosophy, 20-21
 retirement, 16-17
 running for mayor, 26-27
 schooling, 5-9. See also
 Berkeley High School, Pacific School of Religion, and University of California, Berkeley.
 softball, 6, 8
 Stripp, Fred Sheridan, Sr., 2, 6-7, 9, 12-14, 20-21, 32, 61
 Stripp, Ginny, 17, 26-27, 62
 Stripp, Jonathan, 17, 26-27
 Stripp, Lorena Moran, 2, 4, 6, 12, 14, 20, 61
 Stripp, Steve, 52
 Strong, Edward, 39

- Sturgess, Alice F., 59
Learning Parliamentary Procedure,
 59
The Sturgess Standard Code, 59
- Sumner, Charles, 56
 Symington, Carl, 17, 62
Getting Well Again, 17, 62
- Temple Beth-El, 57
 Tenney, John B., 41
 Thomas, Norman, 20
 Tolman, Edward; 41
 Tule Lake, 24
 Tussman, Joseph, 42
- University of California, Berkeley
 academic senate, 42, 45
 alumni, 54-55
 debate team, 16, 21-23, 47-48
 Free Speech Movement, 38-40,
 42-45
 loyalty oath, 38-39, 41-43
 Speech Department, 8-9, 16,
 19-23, 35-36, 39, 41, 60-61
 student body president, 10,
 18-20
 undergraduate years, 10, 18-20
- Vietnam War, 43-45
- weddings, 12-14, 17, 24, 33-34, 36-
 37, 40
- Weinberg, Jack, 40
 Wilkins, Roy, 25
 Williams, Arleigh, 40
 World War II, 32-33
- YMCA, 46

GERMAINE LaBERGE

B.A. in History, 1970, Manhattanville College
Purchase, New York

M.A. in Education, 1971, Marygrove College
Detroit, Michigan

Member, State Bar of California since 1979

Elementary school teacher in Michigan and California

Experience in legal research and writing, drafting legal documents

Volunteer in drug education program and hunger programs,
Oakland and Berkeley, California

Interviewer/Editor in the Regional Oral History Office in fields of
law and University history since 1987.

BANC MSS
92/702c

U. C. BERKELEY LIBRARIES



C091964323

